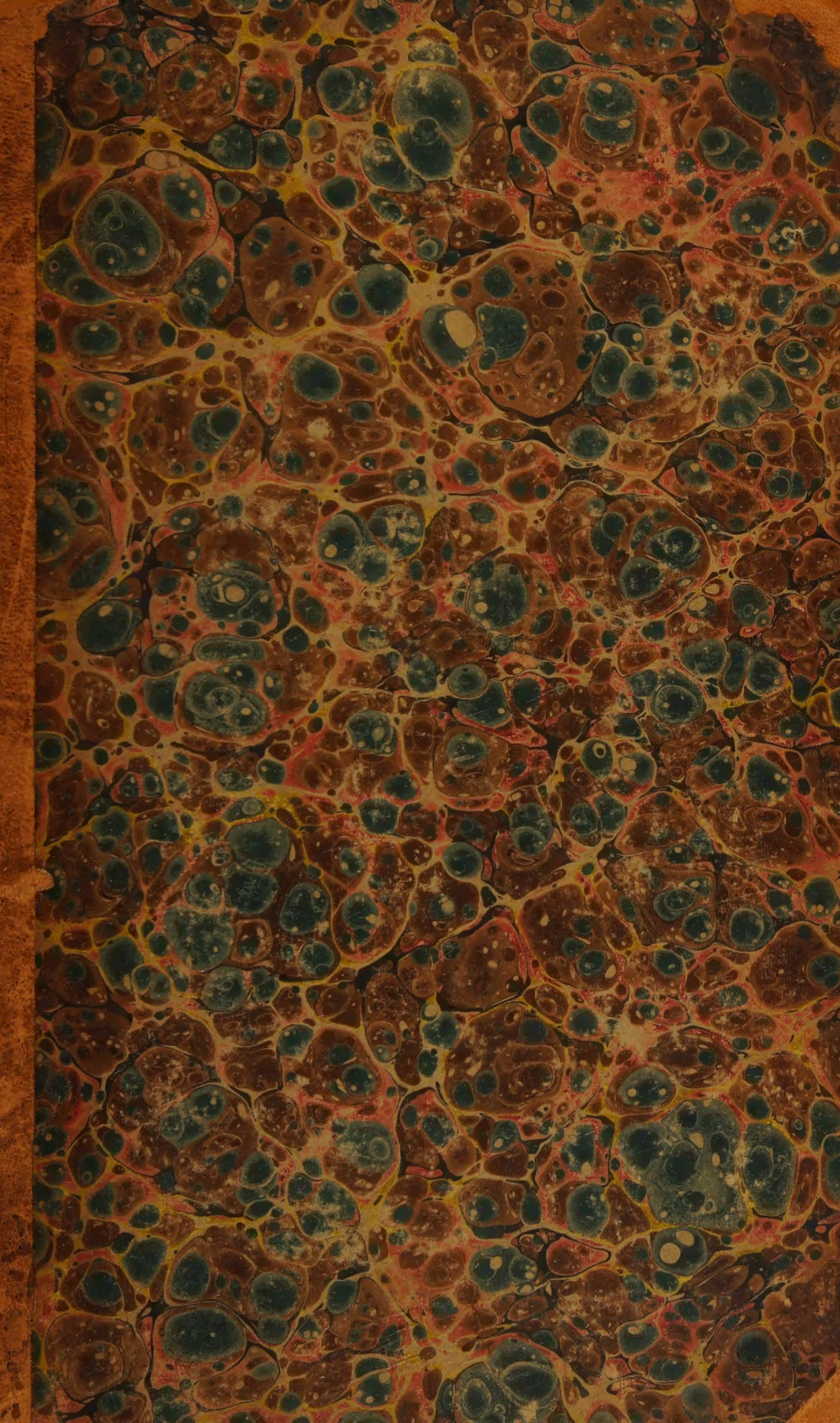




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Richard Eddy

Gift of Rev. John Potter,

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GOSPEL HERALD

AND

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SERMON I.

BY T. FISK.

"Can a woman forget her sucking child?"—ISAIAH xlix, 15.

DELIGHTFUL must it be to every rational mind; to contemplate the ways of the wisdom of God in his government of the human race; for they are without partiality and are full of mercy. Perhaps there is nothing in this lower world, that so clearly displays the unlimited kindness of our common Father in Heaven—that is such an unequivocal demonstration of his watchful providence and tender mercy—as that of implanting in the bosom of woman, such fond affection for her offspring. Man comes into the world weak and helpless—totally unable to care and provide for himself—what then would be his condition, if the mother, on whom all depends, could withdraw her protection, and thus deprive her own flesh and blood of that care, which, by the laws of her nature, she is bound to render them? If we reflect upon this subject, we cannot but wonder and admire at the plan of infinite wisdom and goodness, in giving to woman those strong and indissoluble affections, that prove a shield and buckler to the weak and helpless little ones committed to her charge. The great Divinity has seen fit, in his wise economy, to connect the well-being and happiness of the parent, with that of the child; and though the parental duties are exceedingly complicated and arduous, yet in the merciful Providence of the Most High, they are not only rendered tolerable, but pleasant and delightful. It is a source of unspeakable felicity to parents, that they can render the state of their children comfortable—that they can supply their wants, alleviate their misery, and sympathise in all their little griefs. It is God who has thus bound the hearts of parents to their children with bands that cannot be sundered or broken. Nought but death can dissolve the ties of parental affection.

Although much depends upon the father, so far as it respects providing for the numerous wants of his household, yet, to woman is committed the more immediate duty of watching over our helpless infancy. As has been well observed, Heaven in creating woman, seems to have confided man to her ceaseless care, and unwearied attention. The cradle of infancy is her peculiar charge, and her kind compassions cease but with our lives. Her hands direct our earliest steps, her gentle voice teaches us to lisp our first expressions—she wipes away the first tear we shed—and to her we are indebted for the chief pleasures of our lives. All we are, or hope to become, is owing

to a mother's love. It has been remarked, that it is impossible to estimate the debt of gratitude we owe our mothers, for all their cares and sorrows on our account—the influence of those early lessons of instruction, which they inculcate, is vastly important in the formation of the character of an individual; and they therefore cannot be too careful—too cautious—in giving the twig its direction in the earliest season of its growth, that the objects of their care may learn nothing that they will have to unlearn, when they come to riper years.

And how inexpressibly dear is the tie that binds the mother's heart to the child—from the secret springs of maternal affection, flow streams of bliss and joy, pure and undefiled. How tender are the hopes and cares, that are interwoven with her very being—how frequent are the aspirations that rise before the Throne of the Eternal, for blessings on her loved little ones! O what are the mother's joys as she listens to the early words that fall from the lisping tongue of childhood—soft to her ear as the joyous song of birds, when the winter is over and gone! What are the wild throbbings of unspeakable bliss when reposing in her arms, the image of herself—around its lip plays its bright smile—telling of happy dreams, such as guileless infancy only knows! How ceaseless is her care in guiding its first feeble attempts to walk alone—to hear its fairy shout—to see its bright and laughing eyes, as she folds it to her bosom in all the overwhelming tenderness of a mother's love—ah! these are a mother's joys—such as mothers only know. It is not for man to know this unearthly felicity—he may *imagine*, but he *cannot feel*.

The name of mother, is the refuge and the support of our early years—safe in a mother's arms, we laugh at danger, and mock at the idle terrors of the imagination—we there forget all our little troubles—all our grief and woe is there hushed, uncared for, and forgotten. A mother's love is from the beginning unchangeably the same. It seems not of this world, it has no tincture of earth, but seems a spark from that pure flame that burns in the Temple of the Eternal, amid the paradise of God. It owes not its origin to earth and earthly things, but is a pure and holy emanation from the fountain of purity, implanted in the heart of the last, best, and most perfect workmanship of the Almighty, for the dearest and wisest purpose, to be at the same time her highest joy, and the safety of her offspring.

Who can look back along life's path, and behold it filled with monuments of maternal affection, without feeling a deep sense of the moral obligations he is under, to love, serve and obey the friend who has been so kind and tender to us? Whose bosom does not swell with gratitude when he reflects upon the ceaseless care and attention bestowed upon his earlier years?—How dear the recollection when the cares and ills of life come crowding upon the mind, when our fondest hopes have been blighted and withered by disappointment, how dear the remembrance of the joys of childhood! We seem to dream again of golden stores of happiness laid up for future life; then the bright visions that were ours when cradled in our mother's arms, again flit across the mind, bringing balm and peace to the wounded spirit.

When the streams of joy are dried up, and the green spots in memory's waste have become parched, blighted, and withered, then the thoughts of other times, and early days, come over the soul; it is then we remember her who loved us, *for ourselves*. However we may be slandered and abused, by those who have made lies their refuge—however unheeded all our tears, sighs, and regrets, by those with whom we are surrounded—yet there is one

earthly friend whose love never passes, alters, or changes. Though we may have wandered in the bye places of iniquity, though we may have become degenerated and depraved, despised by all mankind, as the offscouring of the earth—the mother knows no difference. We are still the same being that she has so often lulled to repose—we are still the child of many prayers, sighs, and tears, and to save us from harm, how willingly would she receive the blow aimed for our destruction.

Strange compassion this, very like that of the Most High—the source of all goodness and loving kindness. His backsliding children are as dear to him, as those who never went astray; and the good shepherd would at any time, leave the ninety and nine, to bring again the *one* which was lost.—And how striking is the harmony that exists between the law of sympathetic nature above, and the brightest and most touching demonstrations of it in the present world. We are told that “there is more joy in heaven over *one* sinner that repenteth, than over *ninety and nine* just persons which need no repentance;” and why? because the *one sinner* engrosses more of their sympathy—because there is more interest excited in his behalf, than in behalf of the *ninety and nine* just persons. Is not this the case in our world?

When one of a numerous family wanders among the mazy labyrinths of iniquity, and becomes lost to every feeling of virtue or friendship—who then is the object of maternal solicitude? Who is then the object of melancholy foreboding? Alas! it is her wayward boy—he who turned a deaf ear to her warning voice—he who heeded not her prayers, sighs, or tears—he it is for whom the heart throbs with bitter agony—sorrow for the lost one seems gathering the fibres of life only to tear them asunder! But he, her once sinless boy, now an outcast in a land of strangers, hears not the morning and evening supplications—he hears not the prayers for his safety, offered to that God whom he has forsaken. Could the mother bring him back to his duty, and his home, how willingly would she part with her choicest treasures—I had almost said, with *all* her other children, who never left their father’s house! *And will the God of heaven, do less for his children, than the mother who was our nurse?*

Give the mother the power to bring her son to himself, to happiness, and to virtue, and how long would she allow him to be miserable? Mothers, ask yourselves, which would you do, had you all power over the heart of that child of guilt,—sinful as he is, bad as he has become,—say, would you thrust him deeper down the dark glen of iniquity, or raise him to light, life, and joy? Say, when all your other children were beseeching you, with prayers and tears to save him, would you let him perish without a single effort? O, I need not ask what a *mother* would do—but christians seem at a loss to know what God will do!!! They can even doubt, that notwithstanding there is more joy over one sinner that is brought back to virtue, than over ninety and nine perfect ones, yet, that the joys of heaven will ever remain incomplete, and imperfect, because the Father of our spirits either *cannot* or *will not*, bring again all those who may have wandered, but leave them a prey to the evil one!—Without once raising his all powerful arm for their emancipation!

But what says the image of a heavenly Father’s love in the mother’s heart—the brightest emblem of his own benevolence? It says if God loves his backsliding children with half the fondness that I feel for mine, and if a word, a look, the raising of a finger will save them—methinks he will hardly roast

them in a lake of fire, with demons and fiends, in a world without end! No, he will heal their backslidings and will love them freely, he is not willing that any should perish; he has no pleasure in torturing the helpless beings he has forced into existence, but WILL HAVE all men to be saved.

Mothers, when one of your family is languishing under the power of disease, is not that the one who engrosses all your care, and monopolizes for a time the attention of all around? Give the mother, on whose aching bosom the head of the invalid reposes, give her the power of removing the distressing malady, and how long would he rend her heart with his groans?—Remember there is balm in Gilead, there is a physician there, who came not to cure the whole, but they that are sick; to heal all our moral maladies, our sickness, and diseases, who is the propitiation for our sins, and not for ours only, but for the sins of *the whole world*. Ask yourselves if he who laid down his life to save sinners—who died for the ungodly, has not infinite greater compassion for those for whom he gave himself a ransom, than the fondest mother has for her offspring? Will he who has all power in heaven and earth, permit a fallen angel to rob him of his name, and heaven of his joy? Will he who died that we might live, will he thrust us down the gulch of endless perdition? Show me a *woman* who would do this, and I will show you a monster!

When the howling of the midnight storm carries terror and dismay to the mother's bosom, to whom of all her loved little ones, are her thoughts then wandering? Who then engrosses her every sensibility, and her every prayer? Is it those who are slumbering in quiet, upon their pillow at her side, or to her wayward sailor boy who her imagination has placed amid the foaming billows? The latter most certainly—and this hour of his apprehending danger, is sufficient to concentrate upon him the whole force of her affection, and to monopolize all her sympathy. Let him be shipwrecked, cast upon some barbarous coast, seized by savages, sold into captivity and loaded with the fetters of bondage—let these tidings be whispered in the ear of the mother, and to whom is then directed all her fullness of grief? Who then usurps the every feeling of her family? Who then calls for their united exertions, and for whom is the invention on the rack, for expedients by which to release him from bondage, and to get him back again to the land of his nativity?

Suppose this her son had broken all her statutes, and had disobeyed her commandments, he was still her son. Suppose he had become depraved, wicked and miserable, would she for a moment hesitate to save him from bondage in a strange land? Can you assign a limit to the exertions, privations and sacrifices which the afflicted mother would make, to seek and save that which was lost? No, a woman cannot forget her sucking child. The vacuum in her bosom would remain an aching void, until he was brought again to the land of his fathers, his birth place and his home!

Now my respected friends, conceive for a moment, that all these principles which so powerfully actuate the mother, to be in full operation around the throne of God—think of love, omnipotent and unchangeable love, the reigning principle there! Or if you please, for a similitude, place *mother* upon the throne of the universe—allow her all her imperfections and frailties—but allow her the same love for her offspring that she now feels. I care not how filthy they have become, give her the river of God that is full of water, allow her to portion out that feast of fat things made for

people, give her the new robes made white in the blood of the lamb, and how many, think ye, would remain blind and naked, starving, wretched, and miserable, through the wasteless ages of an eternity of anguish? A *mother* can answer this question—and she can tell whether or no, “the Father of the fatherless,” and “the widow’s God,” will not do infinitely more abundantly for the creatures that he has made, than the fondest mother can ask, or even think.

And how strong is the mother’s love—with that one word life’s dearest hopes, and fondest joys, throng thickly back upon the memory, filling the heart with quiet, blessedness and peace. If there is to be found one feeling of mortality, free from every earthly stain, and which tells us that it is from above, it is a mother’s everlasting love for her offspring!

“There is none,

In all this cold and hollow world, no fount

Of deep, strong, deathless love, save that within

A mother’s heart.”—

It is this that is the talisman of our infancy, that watches over us in childhood with ceaseless care, provides for our every want, and anticipates every wish, soothes all our little griefs, and sweetly lulls us to quiet and repose, upon the warm and throbbing bosom of tenderness and affection. It is this that smooths our couch, and watches at our side “till the last pale star has set,” and morning breaks upon the dim and weary eye; it is this “patient, vigilant, and unwearied love,” that would rush on certain death to save her child from harm! A mother’s love

“All change will mock,

And, like the ivy round the oak

Clings closer in the storm.”—

Show me the mother who, if she had the power, would not rush amid the flames of a burning lake, snatch from the accursed grasp of fiends her own flesh and blood, and hold it up in thankful deliverance before the eye of an all-seeing God! Ah, my brethren, if a drop would do this, and even more abundantly, think what an ocean will accomplish!

When man, weak and helpless, is born into the world, all around him is kindness and attention. By the kind providence of God, there are those provided who care for him, who cares not for himself, he pillows upon the bosom of affection, and his every want is supplied. Now we ask, and we press the question, will God be less kind to us, when he takes us out of the world, than when he brought us into it? He brings us into the world without our knowledge or consent—and he takes us out without our consent—Is the one act less kind than the other?

There is an endearing tenderness in a mother’s love, that transcends all other affections of the human heart. Amid the sunny scenes of prosperity it shines calm and serene. But it is in the dark and dreary hour of adversity, amid scenes of sorrow, tribulation and anguish, in poverty, sickness and despair, that the mother’s love, stronger than death, which many waters cannot quench, nor floods drown, is seen bursting forth in unearthly splendour—shining with brilliancy, beyond mortality, even with a heavenly light.” It is then the mother, all forgetful of herself, “stifles her own bitter anguish, to pour balm and consolation into the wounds of her suffering offspring.”

The love of woman for her little ones is ever the same, unending and un-

changeable. "It is a virtue neither to be chilled by ingratitude, nor weakened by misfortune—neither alienated by worthlessness, nor destroyed by selfishness—at home or abroad, by night or by day, in public or private—it is the same yesterday, to-day and forever." Unwearied devotion to the objects of her affection, is the distinguishing characteristic of woman—a virtue, in an eminent degree, peculiarly her own. Among all the virtues that adorn the character of woman, this is the purest and the holiest; it is a gem that no darkness can obscure, no hand can sully. It is not a selfish passion depending on form or feature, or other external circumstances, for its permanency and support—but in weal or woe, joy or sorrow, its beams shine in peerless beauty, unchanged and undimmed, dispensing its light at all times, and at all seasons, to all who are its objects.

Love is an active principle and can never lie dormant; but is ever actively engaged in doing good to each and to all. "Love worketh no ill"—the fond mother could no more harm her child than she could harm herself, nor even so soon, for to save her child she would gladly suffer the evil to fall upon herself; much less could she become its tormentor! If the source of all loving kindness, or if the God of the whole earth, has as much pity and compassion for his creatures, as he has implanted in the bosom of the mother for her little ones, how many will he leave to sin and perish, how many will he thrust down the gulf of endless despair? Mothers, are you better than Him who made you?

Whatever may be the situation of her children, the mother's love neither alters, passes, or changes. For their comfort and enjoyment, she will surrender her every pleasure, and sacrifice her highest joys. If prosperity smiles upon them, she rejoices with joy unspeakable, and should the dark clouds of adversity lower upon them, they will become the dearer, and the more fondly prized by misfortune. Let the finger of scorn be pointed at them, let their good name be sullied, let them be branded with the burning mark of shame, they are still the objects of her love, and are still fondly cherished, "and should all the world cast them off, she will become all the world to them!" From the cradle to the tomb she soothes the cares of man, and strewn his path with flowers. In the hour of distress, she is the rock on which he leans for support—and when called hence, she smooths his rugged path way to the house appointed for all living.

But strong as is the mother's love, it compares not with the boundless love of God. A mother *may* forget her sucking child, but the God of heaven will not forget the works of his hands. The veracity of Jehovah is pledged that he will never leave us nor forsake us—but to call upon him in the day of trouble, and He **WILL** (not *may*) deliver us. A woman may forget—that is (according to the Jewish mode of expression,) an utter impossibility might take place—but God, the Father of all the families of the earth, would never forsake or forget his children! No—neither death, nor life, nor angels, nor principalities, nor powers, nor things present, *nor things to come*, nor height nor depth, *nor any other creature*, shall be able to separate us *from the love of God*, which is in Christ Jesus our Lord.—Romans 8. 38, 39. Love is boundless ocean, without brim or bottom, end or shore—waters to swim in but not to be passed over. Whether we go east or west, up or down, we find the same height without top, the same depth without bottom.

The love of God differs only in degree from the love of woman, not in kind. The principle is precisely the same, whether it dwell on earth or

heaven. "In mankind this love is imperfect, in God it is boundless perfection; in us weak, in Him strong and irresistible. Our love is in a great measure confined to earth, His is bounded only by immensity; ours is restricted to a few favourites, His embraces the whole creation. In a word, ours is the love of man, while His the love of an infinite God." Love can never feel indifferent as it respects the well being and happiness of those who are its objects, but is ever seeking their best good. If God loves his creatures in reality, if this love be without dissimulation, it is superlatively absurd for us to talk about His placing an endless curse in our path! When the mother can so far forget her sucking child as to place a cup of deadly poison and a cup of milk before it, when it knows neither good or evil, and allow it to take its choice—to choose and drink the poison and die, without raising a finger to prevent it, then it will be sufficient time for us to believe that a God of infinite goodness, mercy and compassion, will place us in a situation where he knows we shall transgress, and then leave us to sin and to perish!

But we have become disobedient children—we have sinned and come short of the glory of God. Well, we grant it, what then? Does it follow that because we have sinned once, we shall be obliged by what is called the *justice* of God, to sin to all eternity? Suppose for instance, the mother clothes her little child in a spotless garment, and forbids him to go into the street, leaves open the door, however; the child disobeys, goes out and falls in the mud and filth, and is polluted from the crown of the head to the soles of its feet: is it not still the child of its mother? Would the mother, think ye, leave the child to perish because it had fallen in a filthy street, when she had a cistern full of water, and plenty of servants at her command? When in a moment her loved little one would be made every whit as clean as before it disobeyed? Ask yourselves whether your God will leave his polluted children to suffer an eternity of anguish, when with a word he can change their vile bodies, and fashion them as best seemeth good in his sight!

What are the feelings of a mother, when for the first time she folds her feeble offspring in her arms! What unutterable thoughts come crowding thickly up, as she hushes its feeble cries! Tears of pleasure and hope, flow fast and freely, as she gazes on the cherry lips, and sunny brow, of this her first born bud of bliss, of life and love—wild with joy she feels the precious treasure all her own. And yet there are those who profess to be ministers of Jesus, who can look upon the fair, smooth forehead of the slumbering infant, ere the world has breathed one sullying stain upon its sinless brow, and say, here is the abode of iniquity! Here slumbers one who is no more pure than the fiends of darkness—here, perhaps, reposes a reprobate in the council of God, who will ere long lift up its eyes in that hideous blazing prison of hell, "paved with the skulls of infants not a span long"!!!

Are ye men, or are ye demons, in human shape, that ye thus strew blight and mildew upon a mother's holiest joys? Are ye idiots and cannot feel? or are ye demons, and have none but those of a fiend?

Can a woman forget her sucking child? Should the bright glow upon its cheek begin to fade, should the bright hopes that have sprung up spontaneously in her heart, be darkened by anxious solicitude, is her child forgotten then? when the tender blossom seems withering with disease, does the mother's love grow cold and listless? Dear as life, and light, was her child when in health—and O how much dearer and more fondly prized is it when in sickness and in pain! Watchful days and sleepless nights test the strength

of a mother's everlasting love! Cradled in her arms, she watches its every motion with feelings that a mother only knows.

But is it only here, in this vale of tears, that the mother cares for her little ones? Are these holy and tender charities to be taken from her in the world to come, and feelings such as we ascribe to demons, substituted in their stead? If not, and God forbid, I ask what is heaven to the **CHILDLESS mother!** If she is not allowed to cluster around her, in the world to come, those tender images which are engraved upon her very soul—I ask, what is Heaven to *her* but darkness and desolation!!!

I ask, and the question is cruel as the grave, but the creeds of men oblige me to put it—I ask if the mother, who while here on earth, cannot gaze upon the quivering lip of her child, but with feelings of distraction—if when she sees the film gathering over its once bright blue eye, the deep dark shade pass over its brow—telling its last change has come—if unutterable grief fills the mother's heart to bursting, when called to part with her child, and that too but for a short season—what would be her feelings—what would be her agony and despair, if when called hence, she should learn, that her loved one was snatched away from her warm and throbbing bosom, to be made a demon in the abodes of darkness!!

I ask you who are mothers, not what would be your feelings to learn that your poor wicked neighbour's children were to be roasted in a lake of fire, world WITHOUT END—but what they would be to learn that *your own* flesh and blood, those who, while here on earth, were as near and dear to you as your own souls—that seas of fire and clouds of flame was the atmosphere which they breathed—that wherever they trod in this blazing prison, molten lead was their footing, that they were continually sinking *deeper*, DEEPER, DEEPER, down the ebbless and sluggish ocean of eternal despair!! would this afford you joy?

O my God! is this the Heaven we are to aspire after? Is this the place our Redeemer has gone to prepare? Are these the joys that flow at God's right hand!—No—we say no—God forbid! Blessed be the name of our Father in Heaven, there are no **CHILDLESS mothers** in the paradise of God! There no scalding tears of bitterness will be shed, for those who were, and are not: grief and pain have no abiding place in the mansions of the Eternal! There, when the dispensation of the fullness of times shall have come, the great Shepherd will have drawn all his wandering sheep to himself—there he will gently lead his ransomed ones, beside the still waters of bliss—there he will fold the lambs in his arms, and carry them in his bosom. There the mother's praises will be without trembling, and her thanksgivings no longer mingled with tears.

“It is nothing,” says Smith, in his excellent treatise on Divine Government, “it is nothing to say, that the happiness intended to be bestowed upon his creatures by the Deity is conditional. There can be no doubt that it is so far conditional, that no being can be happy until he becomes virtuous.—But the circumstances in which men are placed, and the ultimate effect of those circumstances upon their character, were clearly foreseen by the Deity, and if he perceived that any individual, under any particular combination of circumstances, would never become virtuous, he would either have altered his circumstances, or not have called him into existence. One or other of these measures benevolence required.”

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, JANUARY 3, 1829.

TO THE PUBLIC.

According to a notice given in the last number of the N. Y. Olive Branch, the Herald of Salvation, Christian Inquirer, are united; and will hereafter be published in this city, under the title of **NEW-YORK GOSPEL HERALD, AND UNIVERSALIST REVIEW.**

Among the many reasons that might be given for making this new arrangement, we mention the following. 1. **UNION** gives strength. 2. The number of papers in our connexion is already too great, either to be useful to the cause, or profitable to the publishers. 3. There would not, probably, have been sufficient encouragement to have published the Review by itself. And lastly—New-York is decidedly the best location for a periodical of this description, in the Union. These, with other reasons that might be named, we hope and trust will satisfy our numerous patrons that we have adopted the wisest course.

The primary object of this work will be, “to do good unto all men”; to increase and establish in the hearts of our readers the principles of our holy religion. To do this we shall endeavor to convince their understanding that “there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time”—that God the Father is the rightful owner of the universe—that he has not, nor ever will divide his offspring with any other being “either human, divine, or infernal.” The object of this work is too well known to need further explanation. It will as heretofore advocate the boundless and unchanging goodness of God to each and every sentient being in the universe. It will fearlessly maintain the doctrine of the salvation of the whole world from sin, inasmuch as God “**WILL HAVE ALL MEN** to be saved.” Pure and undefiled religion will be defended—“glad tidings of great joy which shall be unto all people,” will be proclaimed—lessons of virtue and morality inculcated—craft and hypocrisy will be exposed—fraud and misrepresentation detected.—For a further explanation of the course that we intend to pursue, we refer the reader to the prospectus.

PROSPECTUS.

In appealing to the numerous body of Universalists in America, in favor of a work of this description, we have but little to observe. Knowing how little pledges are valued, we shall make none; leaving a discriminating public to judge of the tree by its fruit. Believing that there exists an absolute necessity for such a work at the present time—a work, which, while it shall coolly, fearlessly, dispassionately and perseveringly, expose “the ungodliness and unrighteousness of men”—will also vindicate the ways of God to man—his unbounded goodness—his mercy and his truth—we are induced to stake our all and risk the consequences.

The hatred and wrath of God, has long been preached in the world to the great dishonor of his holy name, and the great grief of his children. Believing, as we do most devoutly, that “the dogma of an endless hell, with its concomitants, is pernicious in the most extensive and unqualified sense of the word; that it is neither good to live by, nor to die by; that it tends to blunt the tender sensibilities of our nature; removes far away the evil day; that so far from restraining the untutored passions of mankind, it leads to sin and misery the children of men, by promising them an escape on easy conditions, from the consequences of transgression; that it strengthens the hands of the wicked by promising him more peace and pleasure in sin, than is to be found in the paths of virtue: in a word, believing that the whole scheme of endless torture, cruelty and revenge, is in direct opposition to enlightened reason; at variance with all the natural and moral perfections of God; abhorrent to the best feelings and principles of humanity; and condemned by the scriptures of divine truth”: we shall scrutinize the arguments of those who maintain the doctrine of never-ending sin and misery, freely and fearlessly; but at the same time with candor and impartiality. All such sermons, or other publications, as shall attempt to vindicate a doctrine that robs God of his glory, Jesus of his name, and heaven of its joy, will be tried “yet so as by fire.”

Each number will contain a sermon from some Universalist minister. Also brief, pithy and pungent reviews of some orthodox publication: biblical criticisms: brief commentaries upon controverted texts; moral essays, &c. besides other interesting and useful matter. We have received upwards of two hundred unpublished manuscripts from the celebrated Dr. Belsham of the city of London, which we are at liberty to publish in the Gospel Herald. In addition to other valuable names, we have the pleasure of informing the former patrons of the Her-

ald, that our highly esteemed brother, Mr. Henry Fitz, of New-York, is engaged as one of the contributors to the work. We hope by his kind assistance, and that of our ministering brethren generally—by patience, perseverance and unremitting exertions, to be able to sustain the former well-earned reputation of the New-York Gospel Herald. The volume, in addition to the useful and interesting matter usually published in Universalist periodicals, will contain at least forty sermons. With these claims we think we may be allowed to appeal with confidence to a generous public, for a share of their patronage.

Terms:—City subscribers who receive their papers by the carrier, \$1 25—mail subscribers being subject to postage, \$1, payable, in all cases, in advance.

Our kind friends in this city, and elsewhere, who have so generously exerted themselves in our behalf, will accept our grateful acknowledgements for their aid and assistance in the circulation of this paper. The return of almost every mail brings us the most cheering intelligence; and we should do great injustice to our feelings, did we not thus early express our obligations to those who have forwarded the names of new subscribers; the number of which, far exceeds our most sanguine expectations.

Our patrons are earnestly requested to peruse the notice of the publisher on the last page. Imperious necessity obliges us to pursue this course. The terms of this publication barely cover the cost of paper and printing. In order therefore to be able to publish a volume, of FOUR HUNDRED and SIXTEEN pages, for one dollar, we must pay for our paper, &c. in advance. We doubt not, that our kind friends, will, by forwarding the amount of their subscription with their names, save us the mortification of being in debt, and enable us to go on with our work rejoicing.

Those who receive this number, will please act as agents in obtaining, and forwarding, the names of responsible subscribers. Our brethren need not be reminded that it is good to be zealously affected in a good cause.

☞ The compliments of the season to our numerous patrons. May they in the volume of this year, of time and eternity, find against their names—HAPPINESS, written!

In order to extend the circulation of this work, as widely as possible, it will be afforded to subscribers, at ONE DOLLAR per annum only. Whatever reason our patrons may have to complain, we trust it will not be with the terms. Our object is, to "do good, and to communicate."

It may not be improper to remark, that communications, in order to be inserted, must be BRIEF, and as POINTED, PITHY, and PUNGENT, as is possibly consistent with Christian charity and forbearance.

We are well aware of the importance of the work in which we are about to engage; but hope that by unremitting exertion, by patience and perseverance, together with the assistance which is promised us from abroad, to DESERVE the patronage of a generous public.

Those who correspond with us, will recollect, that no communication, that tends to impeach the veracity of the Holy Scriptures—or to weaken our belief in Divine Revelation—will, under any circumstances whatever, be admitted into our columns—unless it be for the purpose of refuting it.

Ignorance may mistake the motives by which we are governed. Malice and wickedness may delight to misrepresent us—but we are, and shall be, indifferent to the surmises of the suspicious, the insinuations of the corrupt, so long as we know and are persuaded, that we have the same views that Jesus had; he is our master—our head in all things—we own no other. Our creed is the Bible—our armour, truth—and our banner, salvation. When the Herald gives way to "seducing spirits"—when it preaches another gospel—"ourselves" instead of Jesus Christ—let it perish. But so long as we are governed by the spirit of him who is "head over all things"—so long as the pure, simple doctrines of Christianity are inculcated in our columns—so long may it prosper, and no longer.

We neither make apologies nor promises; we claim no indulgence: our motto is "a fair field and no favor."

If any receive this number who do not wish to become subscribers, they will oblige us by returning it to the office.

WORTHY OF IMITATION.

A number of friends in this city, have already subscribed for TWENTY COPIES of the Herald. Shall we say to others, "Go thou and do likewise?"

QUERY. When he that sitteth on the throne, shall make all things new, will he make a new hell for the wicked?

When "death and hell, shall be cast into a lake of fire," will another hell arise, Phoenix-like, from their ashes?

If sin be infinite, irresistible, and interminable, must it not be an attribute of the Deity; and must not the Deity have been unwise to permit a cause to exist, the effects of which he is unable to govern?

If sin is infinite, it is equal to Omnipotence: and would it not therefore be equally proper to say, that sin will destroy God, (he being no more than infinite,) as to say, that God will destroy sin?

If, as is the fact, sin is finite, the result of finite causes, is it not false reasoning to affirm, that its effects will be infinite, or endless? Can an effect be greater than the cause which produced it?

Christians tell us that Adam was an *immortal* being—sinned, and became *mortal*. Why did not the Devil become *mortal*, as well as Adam, in consequence of transgression?



REFLECTIONS.

"The harvest is past, and the summer is ended." The withered leaves of autumn are scattered by the blasts of winter—the woodlands, that but a few days ago were covered with verdure, are now solitary and bare. The earth, which was lately robed in a mantle of green, is now bleak and barren. But it will bloom again with life and beauty—the spring season will arrive,—but do we reflect that the tall summer grass may wave above our resting place—that the bright flowers of the vernal season, may decorate the hillock, beneath which repose our ashes? * * * *

By the kind providence of the Almighty, we have again witnessed the return of the season of festivity and joy. If we look back to the last festival of glory, we shall find that many

of the long known, and well loved—who then met us at the banquet, and before the altar—at the social board, and in the temple of the Eternal—whose hands were then locked in ours—are now numbered with the congregation of the silent. Many a heart that beat in unison with our own, is now palsied by the hand of death—and the busy tongue, whose tones were music in our ears, is numbered with the sleeping. Friends have resigned those who were dear to them, and foes have buried their hatred beneath the clods of the valley.

The season of joy and rejoicing has again returned. But there is something sad in the reflection, that many of us are left to rejoice (if at all) over the graves of those we love. Many, since the last festival, have withered like the pale flowers of autumn, and have sunk, like leaves smitten by an untimely blast.—Trees will again put forth their leaves, and the season of flowers will again return—but the friends we loved are gone,—and gone forever.

It may seem like bitter mockery to talk of ruin and desolation—of solitude and death, at this season of mirth and festivity. I would not willingly check the flow of innocent pleasure—but it is our duty—nay, it is our highest privilege, at all times, to contemplate that joyful season, when we shall depart and be forever with him who loved us, and gave himself for us. It is the birth-right of man to die. For this were we born, and for this cause came we into the world. Soon a small white, or grey stone, and a little moss-covered hillock, will be all that shall remain to tell the world, that such beings as ourselves ever trod the stage of human existence. Soon we shall have gone "to that bourne, whence no traveller returns." How important, then, that we should walk "thoughtful, on the shore of that vast ocean, on which we sail so soon." There comes a voice from the tomb, which calls to us who yet linger on the shores of time, to have our lamps trimmed and burning—and, blessed be God, we can say,—“Our Redeemer liveth, and because he lives, we shall live also.” Let us, therefore, wait with patience and resignation, until our change come. Come when it may, we have the consolation of believing, that the chains of death cannot retain our spirits—but that, bursting the shackles of mortality, we shall speed our flight to “a building of

God, an house not made with hands, eternal in the heavens."

Standing as we are upon the ruins of the past year, amid the wrecks of mortality,—where every object is mouldering and wasting beneath the harpy touch of the destroyer and is hastening to destruction, how joyful the reflection that we have a Rock, the rock of ages, upon which we can rest our hopes ; a refuge which has stood from everlasting, and will remain forever ! We have looked upon the pleasures of life and they have vanished from our sight ; upon the works of nature and have seen uncertainty and decay engraved upon them ; on the monuments of art and they have crumbled to powder ; on friends whom we fondly loved and they have gone from us ; on ourselves and we were following fast as the wheels of time can move : we have looked upon every object upon which we could fix our anxious eyes and all was frailty and imperfection ! from these we look to the throne of God : change or decay have never reached that : the revolutions of earth and the violent concussions of this lower world have never moved it from its abiding place : the waves of an eternity have been rushing past it, but it remains the same ; the waves of another eternity are rushing towards it, but it is fixed and abides forever ! !

Life, when reviewed through the mists of bye-gone years, seems rather a curious wrot' fiction, or feverish dream, than a stern reality. We are surrounded by the fond mementos of friendship, but the friends are gone. We have treasured away on the sacred page of memory a thousand tokens of affection to which we turn as to some fascinating fiction, whenever a gloomy hour calls up the musing spirit and turns the mind upon the past. We remember the councils of wisdom, the sage experience of those who were the guardian of our youthful days, when, perhaps the lips from whence flowed parental advice, have long been mute as the silent valley where they lie mouldering : a banquet for the beetle and the worm ! It is among the melancholy ruins of the past that we gather the richest stores for the future. It is there we learn the vanity of earthly hopes : how fleeting are earthly joys, and the frailty of the strongest cords of affection. It is there we learn to stay upon our strong hold ; upon a Father's rod, the staff of everlasting love !

Do we at this season of joy and rejoicing, remember the lone widow, and helpless orphan ? Do we at this feast of light and love, when the kiss of friendship goes round the family circle, when our cup of comfort and delight is filled to overflowing, do we

reflect that there are houseless wanderers in our streets ? Do we remember the many shattered dwellings, through the crannies of which, whistles the rude blasts of winter ?

Having for several months travelled in various parts of Pennsylvania, New-Jersey, Maryland, Delaware, &c. &c. we shall, in our next, give such notices of the progress of our most holy religion, in those states, as may be interesting to our readers.

If the orthodox Clergy of this city will forward their address to our office, they shall receive this paper GRATIS. Our columns shall be open to them at all times.

✂ We beg leave to call the attention of our readers to the "Universalist Preacher," to be published, monthly, in this city, at FIFTY CENTS per annum. The volume is to contain THIRTY SERMONS, less than two cents each : see prospectus.

UNIVERSALIST PREACHER.

The Universalist Preacher will be published monthly, in the city of New-York. Each number will contain two (or more) sermons from some Universalist minister—making at least THIRTY to the volume. It will be printed on good paper and new type, and afforded to subscribers at the very low price of

50 cents per annum !

It will be published at this unusually low price, for the purpose of enabling our brethren to circulate it gratuitously, as a mean of preventing the deleterious effects of the numerous orthodox tracts, magazines and pamphlets, with which our country is inundated. Societies or individuals forwarding five dollars, shall receive eleven copies. The friends of liberal christianity are respectfully and earnestly requested, to use their influence in obtaining subscribers. All communications to be directed to the editor, or publisher, New-York.—The first number will be issued in the month of January, 1829.

QUESTIONS.

1. "If God created all men for happiness, what will prevent the completion of his design ? as he possesses all wisdom, power and goodness, works all things after the counsel of his own will, and does whatever his soul desires.

2. If he created a part for misery, why does he pretend to offer them felicity ? as the wisdom of heaven is without partiality or hypocrisy, and as with God there is no respect of persons ?

3. If he created all for heaven, but knows that only a part will enjoy it, why does he involve his conduct in inconsistency, by striving to save those from ruin, whom he knows he can never benefit ?"

COMMUNICATIONS.

For the N. Y. Gospel Herald.

The following brief dialogues, which have actually taken place, (although not in the exact words and manner in which they are here given,) between a Limitarian and a Universalist, are respectfully submitted to the careful attention of our Orthodox brethren, in hopes that they will learn wisdom in answering the very NAUGHTY and IMPERTINENT queries, which are so often proposed by their ERRING, WICKED and INQUISITIVE brethren—the Universalists.—We shall occasionally continue the mental banquet through the medium of the Herald.

Marietta, Pa.

A. B. G.

BRIEF DIALOGUES.—No. 1.

Limitarian. My dear sir, your doctrine is a dangerous—a very dangerous fallacy, and if you take not heed, will result in the endless damnation of your immortal soul.

Universalist. What is the soul? Is it that “breath of life” which God breathed into the nostrils of man, when he “became a living soul?”

L. I think it is.

U. You agree then, with me, that whatever is immortal in man, must have come from the Deity—must, in fact, be a part of Himself?

L. I do. For He created all that is created.

U. Very well. Now, do you really believe that God will punish “His breath”—a part of Himself, to all eternity?—(The Limitarian was silent—evidently unwilling to answer.) Now, my dear friend, the Bible teaches me that he will *not*. It says (Eccles. 12: 7.) “the spirit shall return unto God who gave it,” when the body returns to the dust.

L. Yes, but that only refers to the souls of *good* men.

U. And, pray, from whom do the *wicked* receive their souls? Is it from *Satan*, that they must return to *him*?—or, does Satan get that portion of Deity so completely under his control that he can hold it, and punish it to all eternity, in despite of that Almighty Being of whom, and whose it is?

L. Dangerous sophistry! Blasphemy! (Exits.)

[To be continued.]

To the Teachers in Israel,

The following brief and desultory remarks, with their annexed queries, are respectfully submitted; with a wish, also, that they may receive a moment's consideration from ALL who believe in endless misery.

Some orthodox divines, to render their doctrines more palatable to their hearers, deny the materiality of Hell fire, and say that the wicked, instead of being cast into this “prison of the universe,” (as Dr. Beecher styles it) by their Maker, will retreat thither of their own accord—well knowing that, with their wicked hearts and habits, they could not be happy in heaven.—Now, if the path of virtue be hard and thorny, as these divines teach, and if vice yields pleasure to her votaries—(Hell being a place or state where iniquity ever reigns,) will it not follow that the wicked in Hell will be much more happy than the holy beings in Heaven?—If conscience is already seared, so that it cannot be pierced by reflection in this life, it will of course be more and more seared, the longer its possessor remains wicked. What, then, will be the punishment of those in Hell?

Some divines, seeing the perniciousness of a contrary doctrine, admit that the righteous are in reality far better off in this life, than the wicked. Of all such I would seriously ask, Will not God be partial, and a “respector of persons,” if, under these circumstances, he continues the good in happiness, and increases the misery of these poor, miserable, wicked beings, to all eternity?

Some people affect to believe, that if the fear of an endless hell were removed from the minds of men, they would infallibly plunge into all manner of sin and wickedness. These people do not believe that the blessed in heaven will ever commit sin—Is it the fear of hell which prevents them from it there, as it is on earth?

It is not pretended, we believe, by our orthodox brethren, that the "spirits of just men made perfect" in heaven, will be *better* than angels, but that "they will be *as* the angels." They, however, tell us that an angel could, and did sin in heaven, and was for that reason cast out from thence.—Where, then, do they derive the assurance that the saints will not rebel and lose *their* blissful estate, also?—We beg pardon—we wish to speak reverently of things considered sacred—but we also wish to be understood. Do they suppose that God was unwise then, but having learned wisdom from the Devil when he apostatized, has now provided against such an emergency? If so—if unwise once, what evidence have they that His provision is so wise, or so perfect, *now*, that He may not again be taught that it is insufficient, by some future Lucifers?

A. B. G.

GOD HATES THE SINNER!

Start not, reader, I do not believe he does—one reason for which unbelief I shall presently assign. But thou, no doubt, hast frequently heard such a sentiment expressed,—and that too, for the purpose of making the sinner love God! Now, who does not know that it is both unreasonable and unjust to require us to love that by which we are hated! What man of reasoning powers does not know that such an act of the mind is impossible!

It will not be denied that *love* seeks the greatest possible good of its object. If so, is it not reasonable to suppose that *hatred* seeks the greatest possible *EVIL* of *its* object?

Now, if God ever hated a sinner, he hated Saul of Tarsus—that hatred sought the greatest possible evil of its object—consequently the conversion of the persecutor to an apostle, was the greatest possible evil that could have befallen him!!

FOX.

For the N. Y. Gospel Herald.

"The wicked shall be turned into hell," &c.

Mr. Editor,---Did you ever hear what a sad plight one of Mr. Murray's opponents got into, in bringing forward this passage, as evidence against Universalism? Mr. Murray had been challenged to dispute with a certain minister, who felt great confidence in his argumentative powers, and greater perhaps, in believing that Mr. M. had none. The disputants met,---and Murray's opponent with an air of great self-assurance, commenced the debate thus: "Mr. Murray," said he, "Do we not read, that "the wicked shall be turned into hell, and all the nations that forget God"? Get them out if you can." Mr. Murray, with his accustomed shrewdness, immediately replied,---"Sir," said he, do we not read that death and hell delivered up the dead that were in them? *Get them back again if you can*"!!

G.

NOTICE TO CORRESPONDENTS.

A thousand thanks to "*Paulus*"—his communication shall appear in our next.

"A. B. (†)," is truly welcome. We shall be happy to hear from him often.

"CRITO" is very good—but inadmissible on account of its length.

"SAD TALES and GLAD TALES" is under consideration.

"Appeal to liberal Christians" No 1. shall appear in our next

"Orthodoxy unmasked" shall have a place as soon as we can find room.

"The comfort and consolations of hell" is very good. We hope to hear often from the same source.

"How to get up a revival" shall appear in our next.

Two sermons will be published in our next number. One on the Blasphemy against the Holy Ghost, the other on the "end of the world—furnace of fire," &c.

"Consistency," "something strange if true," "Strictures," &c. &c. in our next.

Numerous other communications on hand shall be disposed of as early as possible. Our correspondents must have patience. A continuance of their favors is respectfully solicited.

UNIVERSALIST REVIEW.

X **THE DAY OF JUDGEMENT.**—TRACT
NO. 32. p. p. 12. *American Tract Society, &c. &c.*

This is one of those numberless, *nameless, dateless*, ephemeral productions, "got up" to please grown children, who are "pleased with a rattle, tickled with a straw." It is weak and silly beyond expression—literally, "prose run mad." Not only is it barren of every thing like reason and common sense, but we strongly suspect our author has stated that which he himself does not believe. He says, page 1. "A just God will render unto *every man* according to his character and works." Now we venture to say that he does not believe this. We dare affirm that he does not believe that "*the elect*" will be punished, either in this world, or any other: neither does he believe that those who repent, and get religion, are to receive "according to that they have done." Why then does he talk about "*every man*," when it is only his poor wicked neighbors, that are to be roasted without mercy and without end?

Let us follow our author a little farther.

"But we see that the wicked are NOT always punished, in this world, according to their evil deeds; it seems reasonable, therefore, to expect, that there will be a judgement after death." p. 1.

Who made thee a judge in the land? and by what means did you obtain this knowledge, that the wicked are not always punished in this world? Are the wicked transparent, that you can discern the thoughts, and intents, of their hearts? By what criterion do you judge in this case—by yourself? Did you ever willingly, and wilfully, transgress the law of the Most High, without realizing, that, "there is a God who judgeth in the earth"? that the wicked ARE punished in this world? The word of God says, that "the righteous ARE recompensed in the earth, much more the wicked and the sinner"—how dare you then affirm, that the wicked are NOT punished in *this world*—when reason, revelation, and your own experience, all prove the contrary?

Our author, most unfortunately for himself, quotes 2 Cor. v. 10, as incontrovertible proof "that there will be a judgement after death." We quote the passage without the supplied words, and it reads thus: "For we must all appear before the judgment seat of Christ; that *every one* may receive the things IN BODY, according to that he hath done, whether good or bad." Here the apostle tells us in language too plain to be misunderstood, that "*in body*," in the same body in which we were when we sinned,

in that same body we shall receive according to that we have done, whether good or bad. A more unfortunate passage he could not have chosen to prove his position. Acts, xvii. 31, which he quotes, proves as little for him. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Now did not this manufacturer of "spiritual nonsense" know, that, "the day" here spoken of, is the gospel day in the which, Christ should "finish transgression, and make an end of sin," and should judge, or rule the world in righteousness, having reconciled "*all things*" to himself?

"They who lived under the patriarchal dispensation, will be judged according to the light and advantages then enjoyed: they who lived under the Mosaic economy, will be judged by the law of Moses." p. 3.

Now we should be under obligations to any person, who has two D's tacked to the end of his name, who would inform us, what is to be the doom of those who are judged by the law of Moses! we should be glad to know on what authority the declaration is made, (p. 7,) that they are "to be as certain of everlasting damnation, as they are of existence"! Where in the law of Moses are any ever threatened with being "doomed to endless misery in fire, with the devil and his angels"? Let the place be pointed out. Put your finger upon the chapter and verse where the slightest intimation of misery in another world, is found in the writings of Moses, or any body else, save those of modern soul-savers. We marvel greatly, that any can be found at this day, who have the assurance to talk about "endless misery in fire," as being the penalty annexed to the law of Moses, or any other law either human, divine or infernal. We say that those who have studied seven years, at a theological seminary, to learn to read the Bible, do know better, or else they have grossly mispent their time.

"The Judge of all the earth will do right. He will not condemn the innocent, nor clear the guilty. His judgements will be most impartial. There will be no respecting of persons."

"He will not clear the guilty." Out of thine own mouth will I condemn thee. "All have sinned"; yourself among the rest; now if he will not clear the guilty" methinks you, yourself, will stand a chance of getting a small portion of the brimstone and fire which you dispense so liberally to others. But we forbear, and gladly turn from a subject, a cant, on which we have already wasted more words than it deserved.

[F] A "Dialogue between a Christian and a Universalist," reviewed in our next.

SELECTED.



TO A FIRST BORN CHILD.

My child! how strange that name appears
To lips unused as mine!
How thrilling to my listening ears
Those infant cries of thine.

How many a thought mysterious burns
Within my heart and brain,
And still my frequent glance returns
To gaze on thee again.

And as I gaze on thee, the past,
Present, and future, twine
A tie, that binds me still more fast,
At every look of thine.

The past, thy mother's fondness bade
Be hallowed time to me;
The present—can it be but glad
While blest with her and thee?

The future wraps its dusky veil
O'er what I fain would know—
How o'er the sea of life the gale
Thy fragile bark shall blow.

Forward I look with hope awhile,
Then sadden into fear,
Perhaps thy life may be a smile,
Perhaps, perhaps a tear.

My child! with love's best treasures fraught,
My first-born and my pride,
To whom I turn in every thought,
With every hope allied.

Sweet be thy slumbers, soft and deep,
While life no sorrow feels;
A mother lulls thine eyes to sleep
A father's blessing seals.

ELIJAH'S INTERVIEW WITH GOD.

On Horeb's rock the Prophet stood,
The Lord before him past.
A hurricane in angry mood
Swept by him strong and fast.
The forests fell before its force,
The rocks were shivered in its course;
God was not in the blast.

'Twas but the whirlwind of his breath,
Announcing danger, wreck, and death.

It ceased. The air grew mute—a cloud
Came muffling up the sun;
When through the mountains deep and loud
An earthquake thundered on.

The frightened eagle sprang in air,
The wolf ran howling from his lair;
God was not in the stun.
'Twas but the rolling of His car,
The trampling of His steeds from far.

'Twas still again, and nature stood
And calmed her ruffled frame;
When swift from Heaven a fiery flood
To earth devouring came.
Down to his depths the ocean fled,
The sickening sun looked wan and dead;
Yet God filled not the flame.
'Twas but the terrors of His eye,
That lightened through the troubled sky.

At last a voice all still and small
Rose sweetly on the ear,
Yet rose so shrill and clear, that all
In Heaven and earth might hear.
It spoke of peace it spoke of love,
It spoke as angels speak above,
And God himself was here.
For, oh, it was a Father's voice,
That bade His trembling world rejoice.

PUBLISHER'S NOTICE.

By a reference to the prospectus, our patrons will perceive that the terms to subscribers who receive their papers by mail, is One Dollar per annum, for a volume of FOUR HUNDRED and SIXTEEN pages; payable, in all cases in advance. Subscribers will only receive the first number unless these terms are complied with—unless agents will consider themselves responsible for the amount. We are under the necessity of adopting this course in order to pay cash for paper, &c. &c. Having incurred a heavy expense, in purchasing a Printing Office, &c. the publisher flatters himself, that all, who receive the paper, will cheerfully comply with the terms. The editor or some agent, will call on our city subscribers, who have not already paid their subscription, in the course of the week ensuing.

We learn that Rev. L. S. Everett, of Auburn, N. Y. is about to remove to Charlestown, Mass. The conducting of the Advocate, of course, goes into other hands. May the Lord crown his labors with abundant success.

Subscribers to the Olive Branch and Christian Inquirer, who wish to have the volume bound, by returning the numbers to 527 Pearl-street, will have the volume made perfect if any numbers be wanting, and bound agreeably to their wishes.

ABNER KNEELAND.

The NEW-YORK GOSPEL HERALD AND UNIVERSALIST REVIEW, is published every other Saturday, at No. 6 Centre (near Pearl-st.) TERMS:—City subscribers, \$1 25; subscribers who receive their papers by mail, \$1 per annum—payable, in all cases, in advance.

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GOSPEL HERALD

AND

Universalist Review.

PUBLISHED EACH ALTERNATE SATURDAY, AT ONE DOLLAR PER ANNUM.

VOL. I.

JANUARY 17, 1829.

No. 2.

SERMON II.

BY T. FISK.

"Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world, the angels shall come forth, and sever the wicked from among the just. And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."—MATTHEW 13 : 47, 48, 49, 50.

THE terms "Kingdom of Heaven," and "Kingdom of God," are supposed by many, to refer to the state of the blessed, in the regions of immortality. This is a mistake—the terms are used about ninety times in the New Testament, and with but one single exception, signify the gospel kingdom, or dispensation, which Christ came to establish here upon earth; and over which he is to reign, or preside, until all enemies are subdued, and all things reconciled to God. That this is the true meaning of the phrases, will appear plain, if we examine some few of the passages, where they occur.—"Blessed are the poor in spirit; for theirs is, (not shall be) the *kingdom of heaven*." "Ye shut up *the kingdom of heaven* against men." No one can suppose that the Scribes and Pharisees, had power to close the gates of immortality—but they were shutting the gospel kingdom by their unbelief.—The *kingdom of heaven* was to be likened unto ten virgins—five wise, and five foolish. Does the paradise of God consist of half wise and half foolish people?—or will it ever be darkened for want of oil? The disciples were not to say, lo here! or lo there! for the 'kingdom of God is within you';—it "is not meat and drink, but righteousness and peace, and joy in the Holy Ghost." It must, we think, be evident, to every thinking person, that the *kingdom of heaven*, and the *kingdom of God*, mean the gospel kingdom, or christian dispensation; more therefore on this part of our subject, would be unnecessary.

The parable of the net, was peculiarly appropriate to those who heard it. He told two of his disciples to follow him, and he would make them "fishers of men;"—they might therefore be fitly represented as casting a net over Jerusalem, and gathering multitudes, both bad and good. The gospel kingdom was at that time likened unto a net, &c. The Saviour does not say it shall be "like unto a net" &c. next week or next year, but is *now at this present time*. He is speaking in the *present* tense.

We now come to inquire what is meant by the end of the world, and of the severing the wicked from among the just. We have already seen, that the kingdom of heaven, spoken of in this parable, referred solely, and alone.

to the gospel kingdom which Christ established upon earth—a little attention will be all that is necessary, in order to understand what is here intended by the end of the world. It will be recollected by every one who is at all conversant with theology, that the phrase *olam ha bo*, *world to come*, referred solely and alone to the times of the Messiah—that the Jewish writers when they say “this world and the world to come,” mean the Levitical dispensation, and the dispensation or kingdom that was to come, viz. the Christian; and in saying this, I use the words of the most celebrated orthodox commentators who have ever written on the subject.

The phrase “end of the world,” is found but very few times in the New Testament—and always, in every case, without a single exception, refers to the end of the Mosaical dispensation, and the destruction of the Jews. “Christ came once in the end of the world, to put away sin by the sacrifice of himself.” Heb. 9: 26. End of what world—end of the material universe?—Did the world end when Christ came, and yet continue eighteen hundred years afterwards? “On us upon whom the ends of the world ARE come.”—“ARE come”—already—it had then, at that time come—not that it should continue eighteen hundred years.

In Matt. 24, the disciples ask the Saviour, what should be the sign of his coming, and of the *end of the world*. He goes on to tell them. When they should hear and see many things, which he enumerates so minutely, they were then to conclude that the end was at hand—and then, when the end should come, he says, “let him that is in Judea flee to the mountains.”—What, flee into the mountains at the end of time—when, as we are told, the earth is to be burned up—of what avail would it be to flee into the mountains? No one in his senses will contend that this “end of the world,” here spoken of, refers to the end of the material universe; but to the end of that world, in which Christ came—the end of the Jewish dispensation.

In the 30th and 31st verses of the same chapter, he speaks of the separation mentioned in our text. “And THEN shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn—and THEN they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a Trumpet, and they shall gather together his elect (his twelve disciples—who were the elect or chosen) from the four winds, from one end of heaven to the other.” Now when was all this to take place? Why, at the end of the world. We grant it—but when was that? Why, says one, the end of time. Now what is your authority for this assertion—are you not taking for granted the very thing that remains to be proved? Did the Saviour say that this separation should take place at the end of the material universe? If not, what authority have we to say, will you believe him, or the creeds and commandments of men? “Verily I say unto you, this generation shall not pass away, till all these things be fulfilled.” That generation has passed away—and historians inform us that all these things were fulfilled to the very letter.

That the Saviour intended by the phrase end of the world, to represent the end of the Mosaical dispensation, is proved from what he says in Matt. 25.—All the events which should be the “sign of his coming, and of the end of the world,” he limits in the 24th chapter to the generation then living. In the 25th, he illustrates these wonderful events about to take place, by three parables—which are similar in character and termination to the one now

under consideration. They evidently all refer to one and the same thing. The separation he speaks of, between the nations (not a separation of individuals) in the parable of sheep and goats, is the same separation, spoken of in the text ; and was confined to the life time of those to whom the parables were addressed. Upon that generation was to come all the righteous blood shed upon the earth since the creation. These things were to take place—this separation between the nations was to be made, when the Son of man should come in his glory. In the 16th chapter he tells us distinctly when this should be. “For the Son of man shall come in the glory of his Father, with his holy angels ; and THEN shall he reward every man according to his work.” When should he come ? Mark well—“Verily I say unto you there be some standing here who shall not taste death TILL they see the Son of man coming in his kingdom.” If Christ confined these events to that generation then living upon the earth, if in the life time of those “standing here” he was to come “taking vengeance on them that know not God,” why do we say that these parables refer to us ? “if these things refer to us other than matters of history ; if ‘the end of the world’ mean the destruction of the material universe, how comes it to pass that no body uses the phrase except Christ and one of his disciples ?” Paul says “the end had come” when he wrote.

“To prevent all mistake upon this subject, let it be distinctly remembered, that the “end of the world” is never used in the New Testament, to signify the end of the material universe, or the least change in the laws of nature ; but merely an alteration of the physical and moral condition of the Jews and Gentiles. Keep this fact in view, and the term “end of the world” will never be perverted ; nor will strange fancies grow out of the sound of words ; but give up this plain truth, and the New Testament is as dark as a heathen oracle.”

We should not, perhaps, have been so particular on this part of our subject, if orthodox preachers would *preach* and *write* the same thing. When they publish a commentary to the world, they all acknowledge that the view we have taken of the phrase “end of the world,” to be correct ; that it referred to the end of the Mosaical dispensation ; and yet orthodox clergymen tell their hearers in their sermons, that it means the disolution of the universe !

We now come to consider what is meant by the furnace of fire. To do this we shall refer directly to “the law and the testimony,” and inquire what the Jews, to whom this parable was addressed, understood by this phrase. I know that many pious people have been led to suppose, that “the furnace of fire” means a place of hopeless despair in eternity—and the gnashing of teeth, indicates the agony of such as are consigned to a place of remediless woe. But let us ask, was Nebuchadnezzar so verylike the God of heaven, when he prepared his furnace to roast heretics in, as this idea would lead us to believe ? In what respect did the king of Babylon differ from the Deity, some christians profess to worship, except that he could burn his victims only a few minutes, and the Christian Deity world without end ? Christians, is your Deity and the king of Babylon so very much alike ?

But *where* is this furnace—in eternity ? Let the prophet of the Most High God answer : “*Whose fire is in Zion, and his furnace IN JERU-*

SALEM." Isa. xxxi. 9. Again, Ezek. xxii. 18, 22 : "Son of man, the house of Israel is to me become dross ; they are all brass, and tin, and iron, and lead, in the midst of the furnace ; they are even the dross of silver. Therefore thus saith the Lord God, because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem*. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it ; so will I gather you in mine anger and in my fury, and I will leave you there and melt you. I will gather you, and blow upon you in the fire of my wrath, and ye shall be *in the midst thereof*. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof ; and ye shall know that I the Lord have poured out my fury upon you." Here the prophet foretels the destruction of the Jews—speaks of the same gathering to which the Saviour alludes in the parable under consideration, where the same furnace is mentioned ; and this the prophet affirms was IN JERUSALEM. From a reference to all the texts where the word furnace occurs, it will be seen that it is *always* used to signify some temporal judgment, calamity, or distress. Egypt and Jerusalem are called a furnace— but few will be so extravagant as to suppose, that these were places of endless torture. If, as is the fact, Egypt and Jerusalem are the only places that are called a furnace in the whole bible, by what parity of reasoning do we affirm, that the Saviour in this parable, meant a place of interminable horror and despair ?

The Saviour did not tell the Jews, nor any body else, that he was speaking of a furnace in eternity ; and we therefore have no authority for believing that he alluded to such a place, but the traditions, creeds, and commandments of men. Let us search the scriptures for ourselves : let us examine this subject, comparing scripture with scripture, and though a Pharaoh, or a Nebuchadnezzar, a Nero, or a Caligula, might gratify their malignant passions by roasting their victims, without mercy, yet our Father who is in heaven, does not afflict willingly, nor grieve the children of men.

SERMON III.

BLASPHEMY AGAINST THE HOLY GHOST.

Those who believe that God either *cannot*, or *will not* save all mankind from sin and transgression, frequently advert to the sin against the Holy Ghost as proof positive of the doctrine of never ending cruelty and despair. Matt. 12 : 31, 32. "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men ; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost, he shall not be forgiven him, neither in this world, neither in the world to come." These words of Jesus were addressed to the Pharisees, who said he cast out devils by Baalzebub, the prince of devils ; and in so saying, it would seem they uttered blasphemous words against the Holy Spirit of God. We have now to inquire, what reason we have for believing that this sin or blasphemy, could not be forgiven as easily as any other sin or blasphemy ? To say that some sins are se

small that they can be forgiven, and others so great, that they cannot be forgiven, is to violate our reason, and to pervert the scriptures. We ask again, and press the question, "is there any proof that this blasphemy is more heinous than other sins, that it never can be forgiven to all eternity?"

The Saviour says "*all manner of sin and blasphemy shall* (not may) *be forgiven unto men.*" In a parallel passage in Mark, he says, "*ALL sins SHALL BE forgiven unto men, and blasphemies wherewithsoever they shall blaspheme.*" Are not these declarations positive, absolute, and unequivocal?—are they not evidently without limitation or exception?—do not the expressions "*all manner of sin and blasphemy*"—" *all sins shall be forgiven unto men, and blasphemies wherewithsoever they shall blaspheme,*" comprehend each, all, and every kind? Is there the least shadow of exception in favor of some sins and some blasphemies? No, there is no exception, condition nor contingency in the case—we have a plain, positive, and unconditional declaration of the Son of God, that all sins and blasphemies SHALL BE forgiven unto men, without any ifs, or ands, buts, whys, or wherefores. Now do you suppose he is about to contradict himself in the very next breath, and say he meant no such thing? That there was a sin which should not be forgiven as long as God should exist? God forbid. It is the unwarrantable translation of the latter verse which has contradicted the Saviour, not that he has contradicted himself. "Neither in this world, neither the world to come," is a mistranslation. Dr. Adam Clarke, the Methodist commentator, says, "Though I follow the common translation, yet I am *fully satisfied* that the meaning of the words is *neither in this dispensation, viz. the Jewish, nor in that which is to come, viz. the Christian*—for *olam habo*, the world to come, is a constant phrase for the times of the Messiah, by the Jewish writers." In this view of the subject he is fully sustained by Dr. Campbell, another orthodox commentator. According to this, the text would read, "it shall not be forgiven, neither in the Jewish, neither in the Christian dispensation."

The word rendered *world*, in the text we are examining, is translated seventy-two times, ever, thirty-six times, world, seven times, never, twice, age, in the New Testament, and signifies a period of time either longer or shorter, but NEVER an endless duration. Heb. 9: 26.—"But now, once, *in the end of the world*, hath he (Christ) appeared, to put away sin by the sacrifice of himself." End of what world?—not the end of the material Universe, but the end of the Jewish dispensation. Paul says, Rom. 10: 11. "and they were written for our admonition, upon whom *the ends of the world* are come," that is the end of the *material* dispensation. The word which is in all these passages rendered world, is *never* used to signify the material Universe. Were it not for this concluding words of the passage we are now examining, it would be a mass of nonsense and contradiction. "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men." Now stop here, and it is not in the power of language to express a plainer contradiction. The last clause, however, explains this apparent incongruity—though the sin should not be forgiven, neither in that age nor in the coming one, yet the declaration that it *should be forgiven*, stood in its full force. If I were to say I *shall* visit New-York or Boston—here would be an absolute and unconditional declaration; and if I were to add, but I *shall* not, neither this week, neither the week that is

to come, it would by no means militate against the previous declaration.— So with the declaration of the Saviour; he says, unequivocally, that *all* manner of sin and blasphemy shall be forgiven unto men; but because it may be a long time before this one sin of which he speaks shall be forgiven, it by no means proves that it will *never* take place.

But, says one, Mark has it “he hath *never* forgiveness.” Does the Saviour contradict himself? will you make Deists of us at once? This passage is evidently a mistranslation, for it is not good sense as it now stands. The best copies read, he hath not *now* forgiveness, or hath not forgiveness to the age. Those who committed this sin were *liable* to eternal damnation; we say, they were not only liable to it, but that they are actually suffering it, as all must admit who are conversant with their history. No one who reads a Greek Bible, so as to understand what he reads, will for one moment contend that the word rendered eternal, (See Mark 3: 29.) means an *endless* duration; therefore, to say more on this point would be superfluous. No people on earth, save the Jews, could ever commit this sin of blasphemy; none but those who were eye witnesses of his miracles, could sin against the Holy Ghost; it is a moral impossibility. The Jews, in ascribing the miracles of Christ to demoniacal agency, committed the sin of blasphemy, if it ever was committed. They who acted thus, could never be converted to the Christian faith, because they resisted the highest possible evidence of its truth. They therefore remained in the same forlorn situation or condition, in which Christianity found them, which is expressed by the phrase, “hath not forgiveness,” and were, in consequence, liable to eternal damnation, that is, to an age or dispensation of punishment, chastisement, condemnation or damnation. Their eyes were blinded, and will so continue to be, until the fullness of the Gentiles be come in, when out of Sion shall come the deliverer, and shall turn away ungodliness from Jacob, and so all Israel shall be saved. (See Rom. 10.) For further proof of the position we have taken, see Dr. Belsham, Archbishop Newcome, Bishop Pearce, and other distinguished commentators.

SERMON IV.

“Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men and not after Christ.” Col. ii. 8

What, spoil a Christian? There is nothing more easy, however wonderful it may seem. All mankind have an imperfect constitution; some mixture of folly in their composition, so that even religion “pure and undefiled,” the power of God and the wisdom of God, may be perverted, and christians spoiled. “Beware lest any man spoil you through” What? Ignorance, blasphemy, or any iniquity? No. The primitive Christians were in very little danger of being spoiled in that way; but they were to beware lest they were spoiled through *philosophy*. A most curious caution truly. Why, what had philosophy—peaceable, quiet, unoffending philosophy, done, that christians must be put on their guard? In the early ages of the world, while heroes were laying waste cities and countries, the quiet philosophers injured no one; but on the contrary, strove to ameliorate the condition of mankind. Why, then

caution men against philosophy ? For the plain reason, that christianity and vain philosophy, do not rest on the same foundation. Philosophy is made up of abstruse speculations, and metaphysical inferences of frail, erring man. Christianity is a code of precepts and instructions written by inspiration of God ; founded upon plain, simple facts, *and facts alone.*

We do not expect that the apostle intended to check free inquiry on any and every subject connected with christianity—nor that he meant to deery human learning ; but that he was anxious to guard them against *vain deceit*—against an improper application of their learning or philosophy. There are many in the world who have not the advantages of learning ; but they need not the aid of philosophy to know that it is day when the sun shines. There are on the other hand those who make a vain show of learning which they do not possess, and others who do possess it, abuse it ; yet this by no means proves that it is dangerous to be well informed. The apostle could not intend to destroy philosophy, but to direct it in a proper channel ; not against its use, but against its abuse, would he guard the christian world.

The doctrine of christianity is as plain as the doctrine of nature ; and by its close resemblance to the things that are made, with every thing we see around us, we are led to conclude that the Creator of the one, is the Author of the other. This conclusion we can form without the aid of artificial philosophy ; reason and common sense are sufficient of themselves. But let a *philosopher* preach on these subjects, and he must ransack all his musty folios that should have been buried with their authors to find out what God is, whether matter or spirit ; a lump of clay, or the “Eternal mind” before he can speak to the point at all. By this time his hearers are asleep ; his time is exhausted, and the congregation return to their homes as wise as they came. The philosopher is not satisfied with this, in turning over the leaves of his bible, he finds (or thinks he does, which amounts to the same thing) some discrepancy in the different accounts of some important event. Away he goes to his church without taking the trouble to examine any farther, and warns his hearers against believing what is contained in the scriptures. Matthew says one thing ; Mark another ; Luke another—“*but no two happening to hit upon the same thing.*” Besides the scriptures were written a great while ago, and it is very possible, that there are two lies recorded to one truth—nothing is more likely in his opinion. Thus he gets rid of all farther trouble with the use of a little philosophy. How convenient a thing it is : why without it, a man would be obliged to examine the proofs of the authenticity of the sacred writings : he would have to look into their internal evidences. But with the use of a little philosophy he at one “fell swoop” demolishes the whole superstructure, and christianity is annihilated.

Let us distinguish between fact and speculation ; between experience and vain philosophy. A philosopher might as easily prove to us that because there are spots on the sun’s disk it is of no benefit to the world, as to attempt to prove that because the scriptures may have suffered in translating, they are of no possible advantage to us. We say, beware lest any man spoil you through philosophy and vain deceit.

The scriptures inform us that if a man dies, he shall live again ; that

Jesus lives, and because he lives, we shall live also. Give this consoling truth to a philosopher, and he goes to work and anatomizes or dissects the human body. This part is earth, air, fire, or water; neither of these is *immortal*, therefore man has no principle of immortality, nor ever will have. Tell such philosophers, by reason of whom the way of truth is evil spoken of, that the same God who makes us live forty years, can make us live as many millions of ages if he pleases; that the gospel does not require us to ascertain what is matter, and what is spirit; but to believe that "we shall not all sleep, but shall all be changed." Let a philosopher speak on these subjects, and he dissects them into a thousand different parts, and having given each its Egyptian, Pagan, Hebrew, or Greek name, to show that he is a *learned* man; having by his paste and patch-work, trickery and gew gaws, made of a plain, simple fact, either an unintelligible mystery, or a glaring falsehood, he sits down satisfied that he is a non-such; a paragon of philosophy; and flatters himself that wisdom will die with him. We end as we began, "Beware lest any man spoil you."

VALUE OF THE SCRIPTURES.

"Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2 TIMOTHY, iii. 14, 15.

Mr. Editor—The above words of Paul, were intended as a caution to Timothy; Paul having, in the preceding verse, declared, that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." It would seem, that when a man is himself deceived by embracing error, he is soon actively employed in attempting to deceive and seduce others. And it is a logical inference, that such deceivers shall "wax worse and worse;" as the influence of error, deception, and falsehood, &c. cannot be supposed to make men better. That a man laboring under the mania of this deception should have an exalted opinion of himself, his own talents and acquirements, and profess a doubtful, or equivocal opinion of the Scriptures, and with much plausible pretence try to seduce others, is quite as reasonable a supposition in our day, as in Paul's time.

If the Scriptures are able to make men *wise unto salvation*, &c., and Paul asserts they are—they are certainly valuable to the world of mankind. It is a blessing to have the Scriptures, and to draw wisdom from them; and it must be a curse to be seduced by "evil men and seducers," to think or speak lightly of them.

Knowing your purpose, Mr. Editor, to publish a religious paper in this city, professedly to propagate the Gospel of Christ, as taught by him and his apostles, I have taken the liberty to address you. and, in the words of Paul to his beloved son Timothy, send you a friendly caution. Therefore, I counsel thee, and say, "Continue thou in the things which thou hast learned," &c. Or, for I will rather say, let PAUL counsel thee, and listen to his solemn admonition, and profit by it. Surely Paul's care of Timothy, his solicitude for his well-being, and his Christian admonitions, are a strong evidence of his sincere regard for him.—

Good advice is an offered medicine to the soul; while the ministration of error resembles, in its effects, the infusion of poison into the organs of life, and carries death in its train.

The character of Paul, if an argument be wanting to give force to his exhortation, is sufficient. Paul has given the world an example of patience under suffering, zeal for the truth, constancy in faith, love and devotion to the cause of his Master, a disregard of worldly honors, and of self-advancement, superior even to the fulsome pretensions of all the "evil men and seducers" under heaven. The exalted character of Paul is a glorious comment on the blessed influence of the Gospel of Christ, in the heart of a true believer.

Paul had one object—the applause, and the frowns of a world, could not divert him from it. His faith could not be assailed by men, and his attention diverted from the testimony of his Lord; for his life was hazarded for the faith of Jesus; and a constant experience of danger and peril, raised his soul above the fear of death, while the panoply of truth covered him with a shield, as with a garment.

The humble dignity of Paul's character was exhibited in a clear light, when he enumerated the distinguishing traits of a Christian, in his admirable exhortation to others.—"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness: and your feet shod with the preparation of the gospel of peace: above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God"—EPHESIANS VI. 13—17.

I will conclude, Mr. Editor, by reiterating Paul's advice—"Above all, take the shield of faith"—and, having taken it, hold it fast for-ever!

PAULUS.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

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To the Second Universalist Society in the city of New-York.

BRETHREN,

With that bitter anguish of soul which we feel on viewing the backsliding of one beloved—with that trembling earnestness with which we address him who has wandered from the path of rectitude—with sorrow mingled with shame and humiliation, do I

address you. It has been a proud consolation to the Universalists, amidst all the obloquy, which ignorant, or designing orthodoxy, has heaped upon their cause, and its defenders, that they have been consistent in supporting the truth; that they have never turned to the right hand nor to the left; that they have never been awed by the clamors of bigotry, or seduced by the allurements of self interest; that they have sacrificed all to the gospel! *This was true, but is it?* Alas! no. Principle has been sacrificed at the altar of mammon! Christ and his gospel have again been sold for thirty pieces of silver! As our opponents tauntingly observe—"*Frances Wright has performed for the benefit of the Universalists!!*"

Who, and what is this woman? What are her doctrines, what are the tenets, which

with all the fanaticism of *anti-fanaticism*, she would substitute for those upon which the moral existence of society is based? Listen all ye who know her not, and shudder!

"Some days ago, we expressed our astonishment at the attendance of Ladies at Miss Wright's Lectures. From what we have since heard, we believe they have done it ignorantly, and that to many who would utterly abhor her system if they understood it, our language may have seemed too severe. We regret that it was not before in our power to publish what the kindness of a friend enables us to do now: it might have saved some the mortification that they must feel from having mixed with the audience of such a woman. We quote from "Explanatory Notes respecting the nature and objects of the Institution of Nashoba, and of the principles upon which it is founded. By Frances Wright." Miss Wright was the founder of the institution she describes, and the "Explanatory Notes" were published by herself in the New Harmony Gazette. We copy but a small part only of what she says on the subject of marriage, and omit what is most disgusting. She holds the following language:

"The marriage law, existing without the pale of the institution, is of no force within that pale. No woman can forfeit her individual rights or independent existence, and no man assert over her any right or power whatsoever beyond what he may exercise over her free and voluntary affections. Nor, on the other hand, may any woman assert claims to the society or peculiar protection of any individual of the other sex, beyond what mutual inclination dictates and sanctions; while, to every individual member of either sex, is secured the friendly protection and aid of all.

"The tyranny usurped by the matrimonial law, over the most sacred of the human affections, can perhaps only be equalled by that of the unjust public opinion, which so frequently stamps with infamy, or condemns to martyrdom the best grounded and most generous attachments which ever did honor to the human heart, simply because unlegalized by human ceremonies equally idle and offensive in the form, and mischievous in the tendency."

"*The children denominated illegitimate, or natural, (as if in contradistinction of others who should be out of nature because under law,) &c.) "Let us not attach ideas of purity to monastic chastity" * * * nor ideas of vice to connexions formed under the auspices of kind feeling!! Let us inquire, not if a mother be a wife, or a father a husband," &c.*

"We omit the most offensive and indelicate passages; our pages seem to us already defiled, but we have been quoting the language of a FEMALE who is now lecturing in our city, and who has had among her hearers the intelligent and refined of both sexes! Ought we to have been silent?"

Are ye husbands? will ye suffer the ears of your wives to be polluted? Are ye fa-

thers, will ye suffer your daughters, to listen to principles whose poison may insinuate into their unformed minds, and blight and wither each virtuous feeling? Have ye sons, and do ye wish them to run a race of profligacy; do ye wish *them* to become **** and **** and then be able to answer to your reproach, "Father, these are the doctrines from the preaching of which you derived profit; I have but followed the impulses of nature---these connections were formed under *"the auspices of kind feelings!"* What can ye answer?"

But ye have sinned *ignorantly*, and not willingly. I cannot, I will not, believe that the society approved, or approve of this procedure. Ye owe it to your own characters as virtuous citizens; ye owe it to the body of which ye are members to come out from among the abettors of this unholy transaction. Let your *acts*, not words only, show that you deprecate the course that has been pursued without your knowledge and consent. If you allow this dark shadow, this foul blot to rest upon the fair fame of Universalists, will it not be a reproach to all? Will it not give rise to a thousand malicious misrepresentations on the part of orthodoxy? We all know how industrious they have been in *inventing* calumnies---like Archimedes, they have asked but one point to rest upon, and they would shake us to the centre---shall they find it? shall we turn traitors to ourselves and give it them? No. We say once for all---No. Let us arise, one and all, and say to the world, that we reject the paltry bribe which is offered us in exchange for every thing man holds near and dear. Arise then; every christian, every one who respects moral virtue, expects it of you to put far away the wages of shame and degradation! Every Universalist expects you to disown by your *deeds*, the slanderous imputation, that Universalism and Atheism are identified. Awake brethren; come forth and tell the world that the work of righteousness shall not be forwarded by the wages of infamy; that the CORRUPTER of youth is none of us---for "*what concord hath Christ with Belial? or what part hath he*

that believeth with an infidel? Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing."

T. FISK, Ed. N. Y. Gos. Herald.

Will Universalist ministers believe that a female who resorts to low witless ridicule, in order to disprove the existence of a Supreme Being, lectures in a Universalist pulpit in the city of New-York? "How is the gold become dim, and the most fine gold changed."

Put your finger on the map of the world; trace the bounds of civilization, and you trace the bounds of christianity. Look to those countries where the religion of Jesus is unknown, and there, woman is a slave! What then must we think of a female, who would fain destroy a religion which raises woman to that rank and standing in society, to which she was originally designed?

Some of our best friends here have become disgusted with every thing that bears the name of RELIGION, and have hung their harps upon the willows. "An enemy hath done this."

We take the liberty of stating to our readers, that the declaration of a certain female, that she was invited to preach in a church in Philadelphia, by the Universalists—is untrue.

TO OUR PATRONS.

By a notice published on our last page, it will be seen that we shall receive an invaluable accession to the list of contributors to the New York Gospel Herald, in the talents of our highly esteemed brother in the faith, Mr. R. CANFIELD, late Editor of the Religious Inquirer.

NEW UNIVERSALIST PAPER.

Br. R. Canfield is about issuing proposals, for a new paper to be published in the city of New-York, devoted to miscellany and the boundless goodness of God. From the high reputation which the Inquirer has acquired, since it has been under his control, and his well known talents, as an Editor, we doubt not that it will have an extensive circulation. We have been made acquainted with his plan, and think his paper will not only be the handsomest in the connexion, but also one of the most useful.

Our work goes bravely on. If our friends in the country, follow the example of those in the city, we shall shortly issue TWENTY FIVE HUNDRED copies. We have already struck off a second edition of our first number.

Why is it, that in the history of the creation, there is nothing said about the formation of hell? It surely was too important an event to be passed over in silence. How shall we account for the conduct of the sacred historian—was he ignorant of the facts respecting this awful place? If not, why did he never say a word about it?

The orthodox clergy pretend to weep over the awful and undone condition of their poor wicked neighbors, when, at the same time they believe, that their condemnation will add to the happiness of the saints in the world to come. Now if the damnation of one, will afford them pleasure, in another world, to be consistent they should rejoice to see all mankind, except themselves, travelling the downward road to ruin. This alone could make their bliss complete.

"For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of ALL men." How can God be said to be the Saviour of all men, if nine tenths are lost—and lost for ever!

We love God, says John (not because he will punish in another world, but) because he first loved us.

Why did not Adam, Noah, Abraham, Moses, David, &c. &c. preach the doctrine of endless cruelty, if it has such a wonderful tendency to make men live soberly, righteously and godly, in the present world?

Would it not have been greater goodness in God to have annihilated our first parents on the very day of their transgression, if the consequences of sin are to be so awful as they have been represented, than to have preserved them in being to entail endless wretchedness upon countless millions?

Did God ever give man liberty to sin? If so, what right has he to punish him for that which he gave him liberty to do? If a parent gives a child liberty to act just as he pleases, would the parent have any right to call him to an account for his conduct?

"If ye believe not that I am he, ye shall die in your sins." Does Jesus say that they were to be tortured in hell afterwards?

How many of us maintain our own opinions because they are our own, and not because they are right. How many of us read, not to find what is right, but to find OURSELVES right!

Some people are curious enough to inquire how the Devil can be CONFINED in hell, and yet be in Europe, Asia, Africa, and America, at one and the same time!

Whom will God destroy in eternity—the devil, or his children?

When death, the last enemy shall be destroyed, where will another be found?

"Whoso offereth praise, glorifieth me."—Bible.

Will any offer praise to God in the regions of eternal despair? Can both praise and blasphemy glorify God?

The following Letters to Liberal Christians, are from the pen of Rev. W. A. DREW, the talented editor of the Christian Intelligencer. They will amply repay the reader for an attentive perusal.—ED.

LETTER I.

'Hang your banner on the outer wall.'

BRETHREN—It is time to wake up and go forth resolutely in the holy contest for truth. This lying still and doing nothing will never answer. We must brush all trifles away, and arise manfully in the strength of the mighty God of Jacob, to defend ourselves and the cause we have embraced, against the disciplined forces of the enemy. He has counted his numbers—his hosts are marshalled, and already are they engaged to put down the only rational and pure religion ever given to mortals. We owe a duty to God, to ourselves and to posterity, which we must faithfully discharge, forgetting all minor considerations. How long will you consent to be slaves in a free country? 'Slaves' did we say? Yes, every man is a *mental* slave who dares not think for himself, speak as he thinks, and act inde-

pendently. How long will you, thro' fear of man, and by a love of what is called popularity, consent to lend your influence and support to a doctrine you do not, in your souls believe, and to withhold both from the cause which you really think to be the true one? Americans! remember your birth-right, and sell it not. Remember the patrimony left you by our patriotic sires who toiled and suffered and bled to make you free—and after all, dare you *not* be free? Dare you not *exercise* that independence which is secured to every citizen, alike, by the Constitution of our happy country? Awake, then, like men. Slumber not while some modern Delilah shears you of your strength—rest not in indifference while the enemy binds his fascinating cords around you, to make you his prey.

From this time henceforth let *Union* be the watchword. Let us put our strength together and unitedly engage, with an unusual ardor, in the cause of truth and righteousness. No man will ever be respected, until he respects himself. This is equally as true of bodies as of individuals. The rights of none will be respected until they resolve to claim and exercise them.—Do you always wish to be oppressed? Have you forgotten what the illustrious *Jefferson* said—that "we were not born with saddles on our backs, ready to be ridden by ambitious ecclesiastics, as soon as we have acquired strength to bear the ponderous burden?" If it is on you, throw it off.—The effort will require some resolution, but it will well repay the undertaking. Wherever there is a number—a very small number—of liberal christians, let them *unite* and adopt measures for the spread and enjoyment of truth. Form into societies, and let no trifling differences divide you—let no root of bitterness spring up among you. It is astonishing how much a *few*, well united and resolved to effect something, can do. "Come

out and be ye separate." Support that and that *only* which you believe to be true. Reserve your strength for your own cause, and lend it not to others who will use it to oppress you. We speak in earnest, and hope to be so understood. We address ourselves to every liberal reader, and trust he will receive our exhortations accordingly. We shall say more on this subject hereafter: at present we conclude in the words of Isaiah—*"Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem—shake thyself from the dust—loose thyself from the bands of thy neck, O captive daughter of Zion."*

COMMUNICATIONS.

BRIEF DIALOGUES—No. 2.

Limitarian. Yours is a very *bad* doctrine.

Universalist. Do not all *good* men pray to God, "in the name of Christ," that all mankind may be converted, "come to the knowledge of the truth," and be saved?

L. Why, yes; I must acknowledge they do; for such prayers are the very *genius of christianity*.

U. That can hardly be a *bad* doctrine for which all *good* men pray; and as you acknowledge such prayers, and such a doctrine to be the "*very genius of christianity*," of course you believe that Christ will answer these prayers, as he promised in John xvi. 23, and that all mankind *will be saved*?

L. He will save those only who truly repent and believe in him, and as all do not this, of course he will not answer their prayers so far as the wicked are prayed for.

U. But my dear sir, do you not see that this will not be answering their prayers at all. Those who have repented and believe in Christ need not conversion; therefore the prayer is made only for the *wicked*, who have not repented, &c. Will he answer as he has promised, or will he break his dying pledge? [The Limitarian shuffled in his seat, but answered not a word.] Christ came not to save the righteous, but to call sinners to repen-

tance—now, if his mission be fulfilled, if the prayers of all good men be answered, will not Universalism be *true*, and of course, is it not a *good* doctrine? Friend Limitarian luckily remembered an engagement, and walked off without answering.

SOMETHING STRANGE—if true.

A reverend gentleman, of the Lutheran church, in reply to the inquiries of one of his flock, said, "that many opinions had prevailed respecting Adam's fall, his losing his immortality, having to suffer death, &c. but that after much study on the subject he had come to the following conclusion: The tree of knowledge bore a fruit which was, in its nature, a slow poison, and to which the fruit on the tree of life was a complete antidote. Now Adam's eating of the former, and being debarred from eating of the latter, the subtle poison spread gradually throughout his whole system, reduced it to mortality, and finally produced death!" This, if not in his exact words, is at least the substance of this new and elegant theory. What a pity that the Rev. gentleman cannot find a foundation in the bible on which to place this darling child: it perishes for want of support. A. B. G.

"If I believed the doctrine taught by Universalists, I would violate every commandment, human or divine,—but I *cannot believe it*." Such language is frequently used by our opponents. Says my friend H. "I see a very wise arrangement of Providence in not placing a sufficient motive before the minds of such persons, to induce them to believe our views correct, if they would lead them to the commission of the crimes apprehended."

Petitions to Congress are in circulation, to have the United States mail stopped on the Sabbath. I will sign it if security be given me that a clause will be inserted in the law, to prevent three other grievances; viz.

1. The ebbing and flowing of the tide:

2. Clergymen travelling to and from church:

3. The circulation of the blood on the Sabbath.

FOX.

For the N. Y. Gospel Herald.

Infinity cannot be divided. No possible number of *finites* (if I may use the expression) can make one *infinity*. If therefore *one* sin be infinite in its nature and consequences, a *million* can be no more. It follows, that the transgression of the commandment which enjoins obedience to parents, would subject the transgressor to as great an amount of punishment, as murdering those parents ! !

Again—if sin be infinite, all the crime committed since the transgression of Adam, amounts to—*just nothing at all !*

FOX.

UNIVERSALIST REVIEW.

THE WAY TO BE SAVED.—TRACT No. 179. pp. 12. American Tract Society, &c. &c.

Groundless assertions, and arguments deduced therefrom, wild, bombastic periods, inflated, high sounding sentences, concealing the want of sense beneath the weight of words, are the peculiar characteristics of the puerile production now before us. It commences as is usual in such publications with an assertion.

“To be saved, is to be delivered from a course of eternal sinning, and eternal suffering.” p. 1.

We should like to know what authority any person has for preaching the doctrine of “eternal sinning, and eternal suffering.” There is nothing said in the bible about sinning in eternity. What is sin ? The transgression of the law. What is the law ? Thou shalt not steal, thou shalt not murder, &c. &c. Where there is no law there is no transgression—therefore in order for people to sin in hell, the law must exist there, and must be *transgressed*, or there is no sin. Will any be tempted to *steal in hell* ? Will not the damned have a sufficiency of brimstone and fire, without increasing the quantity by *unlawful* means ? Will they murder in hell ? If they do, may they not depopulate the place ? It is passing strange that people will talk about *sinning* in hell, without the authority either of reason, scripture, or common sense.

But what do modern soul-savers mean by a “course of eternal sinning” ? Do they mean that “the damned in hell,” will have the power of sinning in this “prison of the universe” ? If the governor of a penitentiary were to permit the convicts under his care, to go on in transgression, he would be accused of *weakness*, and inattention—what then shall be said of Omnipotent *imbecility*, and Omniscient inattention !

“To be saved,” says our orthodox brother, “is to be delivered from a course of *eternal suffering*.” We do hope that the time may come, when the mere ipse dixit of an orthodox divine, will not be taken for gospel truth. Is it not superlatively absurd, for us to talk of being saved from eternal suffering, when we were never even threatened with any such thing ? The scriptures tell us that Christ came into the world to save sinners—but they nowhere inform us, that he came to save them from “eternal suffering.” Our author therefore uses words without meaning, when he says, “the sinner is saved from eternal suffering”—for he was never in any danger of such suffering. The scriptures nowhere threaten sinners with eternal death, or endless torture, as the penalty of a broken law. We object to this scheme of salvation, because the supposition that a law exists with such a penalty attached to it, would brand the giver with cruelty. Such a penalty could not be intended for the reformation of the offender, and is therefore repugnant to every attribute of our common Father. If Christ came to save us from “eternal suffering,” why does he not perform the work he came to do ? If the object of his mission was to save men from an endless hell, why did he not go where hell was ? All the pious doctors affirm that hell is in eternity ; and they abuse us for saying that there is a hell upon earth. Now if they are correct, if there is no hell in the present state of existence, *why did Christ come to save us from a hell, where no hell is ?*

If a physician, who has a patient in New York, was to sail for the West-Indies in or-

der to save him, we should doubt the sanity of his mind.

The truth is, Christ came into the world to save sinners from their sins, not from punishment. But suppose we grant, for the sake of the argument, that he came to save men from hell—would it not follow that the hell from which he came to save them, was in this world? If not, why did he come here at all?

“If any sin in another world, no doubt pardoning mercy will flow as freely *there* as here”—for where sin abounds, grace does *much more* abound. We shall have the same God in a future state, that we have here; and if the inhabitant shall say “I am sick,” he will no doubt employ a physician there, as well as here upon earth. But as we cannot sin in a future state, we shall have nothing *there* to be saved from—but the tender mercy of our God!

We have seen, and do testify, says the apostle, that the Father sent the Son, to be the Saviour of THE WORLD. Not of a few, a part, a small number—but “*the world*,” a noun of multitude comprehending each and every sentient being, in the universe of God. Now then a question arises, will he perform the work which the Father sent him to do? If he does not, it will not be for want of power, for ALL power is given him! It will not be for want of disposition, for he LOVED us, and gave himself for us. Suppose he should only save a part, when he was sent to save “*the world*,” could the Father say, “this is my beloved Son, in whom I am well pleased?”

Listen again to this merciful disciple.

“What must it be to spend eternity in sinning; and enduring all its consequences, without mitigation, and without end?”

“Pain is hard to be borne, for a single year; and if intense, for a single day. The stoutest heart will droop under it, and wither like the flower cut down by the mower. What must it be to bear eternal pain, raised to the highest pitch of endurance, admitting of no alleviation, and no possibility, or even hope of an end!”

“To this eternity of unmingled wretchedness, every impenitent sinner is now exposed. Nothing but the brittle thread of

life, which may be sundered at any moment, keeps him from the world of wo.” p. 2.

“To this eternity of unmingled wretchedness, every impenitent sinner is now exposed.” Is this the language of mercy? is this the gospel of peace? is this the “better covenant, established upon better promises?” Did the angels say this, when they proclaimed *good news* to the shepherds on the plains of Bethlehem? Did God preach *this* gospel to Abraham, when he said, “In thee, and in thy seed, shall ALL nations be blessed”? We say boldly and fearlessly, that if the Creator foresaw, that any of his creatures, under any combination of circumstances, would be exposed to an “eternity of unmingled wretchedness;” it was not an act of goodness to call them into being.—Greater goodness would it be in God, to have allowed them to remain a non entity, than to allow them to be exposed to an eternity of sinning and suffering. Let this spiritual doctor show from the Bible, that any were ever exposed to an “eternity of anguish, without mitigation and without end,” and we will abandon our views to-morrow. The supposition that any individual, will suffer an “eternity of unmingled wretchedness,” cannot be maintained either by analogy, scripture, or reason. It supposes an effect, without any adequate cause. No stream can rise higher than its fountain—neither can any effect be greater than the cause which produces it. All our powers and faculties being *limited*, our *acts* must be *limited*, and the *recompense* also, if every man is rewarded *according* to his work.

“Sinners, the voice of God regard,

’Tis mercy speaks to-day;

He calls you by his sovereign word,
From sin’s destructive way.

“Like the rough sea that cannot rest,

You live devoid of peace;

A thousand stings within your breast,
Deprive your souls of peace.”

Thus, in their own words can we defend the JUSTICE of God, in recompensing the sinner “IN THE EARTH.” Vice is its own avenger, and sin is its own punishment. When, and where we sin, then and there we are tormented.

SELECTED.

THE SABBATH EVE.

How calmly sinks the parting sun !
 Yet twilight lingers still,
 And beautiful as dreams of heaven
 'Tis slumbering on the hill ;
 Earth sleeps with all her glorious things
 Beneath the holy spirit's wings,
 And, rendering back the hues above,
 Seems resting in a trance of love.

Mysterious music from the pines
 O'er yon dark rocks reclined,
 Falls, like the whispered words of peace
 Upon the heavenly mind ;
 And winds, with pinions steeped in dew,
 Breathe gently, as if stealing through
 From Eden's bowers, they came to bless
 The spirit with their holiness.

And yonder glittering throng of clouds
 Retiring from the sky,
 So calmly move, so sweetly glow,
 They seem to fancy's eye
 Bright creatures of a better sphere
 Come down at noon to worship here,
 And from that sacrifice of love
 Returning to the home above.

The blue isles of the golden sea,
 The night-arch floating high,
 The flowers that gaze upon the heavens,
 The bright streams leaping by,
 Are living with religion—deep
 Its glories on the waters sleep,
 And mingle with the moon's pale rays,
 Like the soft lights of parted days.

The spirit of the holy eve
 Comes through the silent air
 To feeling's hidden spring, and wakes
 The gush of music there ;
 And the far depths of ether beam
 So passing fair, we almost dream
 That we can rise and wander through
 Their open paths of trackless blue.
 Each soul is filled with glorious dreams,

Each pulse is beating wild,
 And thought is soaring to the shrine
 Of glory undefiled.
 And holy inspirations start
 Forth from the temple of the heart,
 And chain—for earth's dark ties are riven,
 Our spirits to the gates of heaven.

NOTICE

The former Editor of the Inquirer announces to his Patrons, that his services are engaged for the New-York Gospel Herald, and that he will be happy to see their names on the list, as subscribers. He will soon issue a prospectus, for a semi-monthly publication, which will compete with any in the country for beauty and taste, devoted to Miscellany, and the doctrine of Divine benevolence.

RUSSEL CANFIELD.

New-York, Jan. 13, 1829.

Agents who have acted for the Inquirer, are requested also to act for the Gospel Herald, and those to whom the Herald is sent, are requested to return the paper immediately, unless they choose to become subscribers.

Editors who are friendly to the cause of truth, are requested to insert the above.

R. C.

NOTICE TO CORRESPONDENTS.

"HONESTUS" is received. We have no disposition to enter into a controversy upon this subject. If Mr. K. believes the scriptures to be "no more *holy* than a house or a garment," why does he continue to preach from them? Several communications are necessarily postponed until our next.

DIED,

In this city, Mr. Richard Trested, aged 30, one of the Trustees of the Second Universalist Society. His loss will long be regretted by all who knew his many virtues.

NOTICE.

The Editor will preach at the Universalist Church, in Prince street, Sunday afternoon and evening. The subject for Sunday evening, Jan. 25, will be *the evidences of the Christian religion*.

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T. FISK, EDITOR.

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No. 7.

SERMON XI.

Delivered at the Dedication of the Universalist Church in Grand Street, New-York.

BY T. FISK.

"Know ye that the Lord he is God; it is he that made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good, his mercy is everlasting; and his truth endureth to all generations.—Psalm 100: 3, 4, 5.

That there exists a Great First Cause, the moral governor and rightful owner of the universe, who is the author of our existence, the benefactor of our lives, "in whom we live, and move, and have our being," is admitted by all who call themselves christians. The belief in a Deity is almost as universal as creation. Even among the rude and barbarous nations of the earth, is to be found the altar and the burnt offering. Not to believe in a first cause, the cause of all causes, is a moral impossibility, for the plain reason, that no effect can be produced without one. Every object we behold proclaims his existence, and each spear of grass reminds us of his presence.

Our text not only informs us that "the Lord he is God," but also what he hath done. "It is he that made us, and not we ourselves." This is self evident, that if God made us, we did not make ourselves, and therefore we cannot be blamed for having an existence, for this we could neither foresee nor prevent. If we did not make ourselves, we are not to be blamed for being made as we are. The Almighty could not but choose his own plan, and if he is dissatisfied with his own work, surely we cannot be blamed, having had no part nor lot in the matter. Now a very important question arises in this place—if we did not create ourselves, but were created by God, we wish to know for what purpose we are and were created? Why, and for what purpose, has a Being perfectly glorious and happy in and of himself—why has he forced us into existence without our knowledge or consent? If we are told that God had no design in creating man, it would be a violation of our senses, to say that we could feel grateful to him for this undesigned act, even admitting that our existence should prove a happy one. Or, on the other hand, suppose that he created man solely for his own gratification, excluding all design of making us happy or miserable,—leaving us entirely to ourselves—having no motive but his own pleasure—we could feel no more gratitude to him for the act of giving us an existence, than we do to the sun or the rain that refreshes the earth without any intention of doing so.

“If we could feel no gratitude for this, what must be our feelings towards him, if we should believe, as do some of our brethren, that he made us for the express purpose of amusing fiends and damned spirits with our groans and shrieks of despair? That he intended in bringing us into existence to glorify his vindictive justice, by pouring upon our naked souls the vials of his wrath, as long as he shall reign in heaven? Do you think you could “enter his gates with thanksgiving, and his courts with praise?”—Could you be “thankful unto him, and bless his name?” You might as well talk of being thankful to the blasting and mildew—to the deadly siroc that has laid low your dearest hopes, and blighted your most precious joys! The mother could as easily feel gratitude to the crocodile who had devoured her first born and best loved child!—God made us for eternal damnation, and calls upon us to “enter his gates with thanksgiving, and into his courts with praise!” Do the professed ministers of Jesus Christ—do they think that we have no desire for happiness, that they thus attempt to persuade us to submit to an awful decree of reprobation, and to become willing to be damned? Do they think that we are idiots, and cannot feel, that they thus trifle with our reason and common sense? Do they think that they shall persuade us to love and adore their deity, by telling us that he has prepared a lake of fire and brimstone, in which he intends to roast us without mercy, and without end?

Where is the virtuous mind that can yield homage to such a being? or who can tell us if the homage rendered shall pacify the moloch? Does abjectness in the slave, ensure mercy in the tyrant? Where is there a mind so base and grovelling as would be the willing slave of this monstrous creation of ignorance? What! are there men in our land who would pour out their blood a willing sacrifice to resist earthly oppression, and yet crawl in the dust and bow before the foulest abomination which the mind of man can conceive! We say no. Stand forth you that dare—say to this imaginary God, “If you made us in malice, we will not worship you in fear; we care not to conciliate your ferocity, any more than to strive with your power; we will not torment ourselves by imagining your intentions; should you punish in us the evil you have made, you will punish it as unjustly as you have made it maliciously!” No, my brethren, if God were the malignant and cruel being he has been represented to be, “it would be impossible to love, and impious to adore him.”

But (to use the words of another on a similar occasion) it is said we do not pretend that God has made *all* for endless condemnation—and why? He would have done so, if he could have glorified himself the more by doing it. We owe him no thanks for this. It was not from a principle of benevolence, but selfishness that prompted him to save even a few. If benevolence had induced him to save a part, the same principle would have secured the happiness of all; so this hypothesis alters not the character of the deity, nor the design of creation.

But, says one, we have exploded these hideous dogmas from our creed long ago; we have for a long time believed them to be derogatory to the character of the Most High God. And what have you substituted in their stead? Why, we believe that God is good unto all; that he is no respecter of persons; but has given to all powers and faculties, which, if rightly improved, will render the possessor virtuous and happy. Have a care, my

friend ; I am greatly deceived if you have made any improvement in your gospel scheme ; but on the contrary, I fear it is ten times worse. To say that God is good, impartial, etc. and yet allow that millions of the human race will, in consequence of the abuse of those powers and faculties which he has given them, be endlessly wretched ; that he, foreseeing this awful and tremendous doom, and yet gave them an existence—you have gained a loss by your change. No, my brethren, a good parent would never dig a pit in the way of his child ; for if there was no pit, the child could not fall therein, of course. To say that God is good to us, and yet allows us to be happy or miserable, as passion, chance, or accident may determine, is a violation of our senses, and an insult to our understandings.

My christian brethren, if either of the foregoing propositions be true, that God made man without any design whatever, or on purpose that he might be miserable, world without end, it is a moral impossibility for us to comply with the requisitions of the text ; that is, to enter into his gates with thanksgiving, and into his courts with praise. If we enter his gates at all, it is through fear of the fiery furnace, and while there, we hang our heads like bending rushes. We do not enter his gates to praise him for the numberless blessings he has showered upon us, but to placate his wrath, to appease his vengeance, to secure his favour, and win his approbation.

Our text informs us why we are to enter into his gates with thanksgiving, and his courts with praise ; why we are to “ be thankful unto him, and bless his name : ” not that we may thereby secure the favour of God ; not because he will doom us to remediless ruin if we neglect to yield a fearful, cringing homage ; but the reason assigned is, “ we are his people, the sheep of his pasture.” He cares and provides for our every want and necessity, with the tenderness and faithfulness of a good shepherd ; he maketh us to feed upon the high mountains of his grace, and leadeth us beside the still waters of his mercy. There is yet another reason assigned why we should enter his gates with thanksgiving, which is, “ the Lord is good, his mercy is everlasting, and his truth endureth to all generations ; ” which seems to imply, that “ if we were not the sheep of his pasture ; if he were not good to all his people ; if his tender mercies were not over all his works ; if his truth did not endure to all generations ; we should be under no obligations to worship him.” In the bible how frequently are we called upon to praise the Lord for his goodness---we are never called upon to praise him for his anger, cruelty, and revenge, but for his goodness, faithfulness, and loving kindness. It was a sense of the Universal goodness of God, that led the Psalmist to say, “ I will bless the Lord at all times ; his praise shall be continually in my mouth.”

“ The Lord is good.” This is a subject with which we must acquaint ourselves, in order that we may realize our security in the perfections of God, and our obligations to him for his great goodness. But if there is a want of goodness in God ; if he be not good to each and to all : it will be impossible for us to honour and love him for that which he does not possess, nor can we feel any security in that which is but fallacious. Now how is the fact ? is the Almighty as good as possible, or is he not ? is he good now, and good for ever, or is he liable to change ?

We look around upon the universe, and we see innumerable traces of infinite power and wisdom, and let those that can, point out a single object

in the creation of God that bears not equally the impress of his goodness.—Where in all the works of the Creator is there to be discovered any lack of goodness and loving kindness to the creatures he has made? Where among all the nations of the earth, do we find any so degraded or so miserable, that they can say, “we have never received a favour at the hand of God?” Where is the individual in the whole family of man, though he may have struggled with a life of misfortune, that cannot say, “Hitherto hath the Lord helped me?” We look abroad through the vast creation of the High and Holy One—we cast our eyes upon the boundless fields of azure, where innumerable glories show forth the handy work of the All Powerful—we turn our eyes to the earth, and consider the fruitful seasons which fill our mouths with food and our hearts with gladness, and ask the all-important question, What more could we desire to recommend the goodness of our Father and our God?—The sun has never forgot to shine upon the poor man’s habitation as well as the rich; the rain falls alike upon the garden of the priest, and the pasture of the infidel; and yet some ask, how shall we know that God is good to all?

By whom is this question asked? By those whose whole life time has been one continued record of the goodness of God. What! Have we lived a day or an hour in this beautiful world, surrounded by the bright revelations of a heavenly Father’s love, and can we ask if God is good? Have we this to learn? Can we cast our eyes back upon the path of life, and see it filled with monuments of infinite mercy and compassion, and can we still doubt the loving kindness of our God?

It is this alone, the contemplation of the impartial and universal goodness of our common father in heaven, that can excite in our bosom sentiments of love, gratitude, and adoration towards him in our devotions. If we believe that he has destined us to be plunged into a lake of fire, with devils, fiends, and false prophets, or has placed that in our path which shall prove our destruction, while others shall escape unharmed, we can no more worship him in spirit and in truth, than we can create a universe. We should therefore bear in mind this self-evident proposition—that the more we limit the goodness of God, the more we circumscribe our feelings of gratitude and love. The more we limit his mercy and loving kindness, the more we limit our praises and thanksgivings; for where little is given, little is required. On the other hand, let us know that God is just, kind, and merciful; that he will be as good in another world as he is in this; that he loves us with a great love; and it is no longer a task, a hardship, to render him the homage due to his great and holy name. The command that we should love the Lord with all our soul, etc. is predicated upon the ground that God loves us with all his soul, etc., else why was the command given? If God hates us, why are we commanded to be so unlike our God, and to perform that which is an impossibility, love that which is hateful? If it be holiness in God to hate us, it surely cannot be unholiness in us to hate him; the one act is as holy as the other.

If it were true, as some christians pretend to believe, that God does hate mankind until they “get religion,” how does it happen that he showers his choicest blessings upon them in such rich profusion? Why, if he intends to torture them while eternity shall endure, why does he not commence the work here on earth? If God had designed us for misery instead of happiness,—instead of giving us rain from heaven and fruitful seasons—he would have

made this world a bleak and howling waste—he would have rained upon it fire and brimstone, both day and night—he would have made our whole existence an agonizing and intolerable curse. He would have filled our veins with molten lead—the hair of our heads would have been braided scorpions. But how glorious is the reverse! Every object upon which we cast our eyes, tells of the wondrous faithfulness and loving-kindness of our Father in heaven.

But we are told that we are born with a totally depraved and corrupt nature, and God *must* hate us. “To this doctrine we object, because *it is contrary to the analogy of the rest of God’s works*. Every other creature of God, so far as our knowledge extends, is formed with a nature exactly adapted to the place it fills, and the purposes of its being. We can discover no exception; where we are acquainted with the kind of life and action, any particular class of animals were designed for, we perceive every part of their frame nicely fitted to its proper use. In our own bodies, how admirably are the various organs prepared for the purposes intended in their formation.—For what end, then, did God make man? What is the ultimate design of our being? Is not virtue, religion, holiness, allowed to be the principal thing? Was it not with a view to these objects that our moral nature was conferred? Is it possible, then, that God, who has created all other animals with just such a nature as they require, and who has so wonderfully adjusted our own corporeal frame, that not a muscle or fibre—not the minutest part is out of place, or incapable of its proper action, has yet sent us into life, with our *souls* in such a state, that we are *utterly incapable* of the very purpose for which alone, we *have* souls? How are we to explain this departure of infinite wisdom from its ordinary course? Is man the only being, concerning whom, it is of no importance that his faculties should be fitted for their service? Is he, who is but a little lower than the angels, made with less care and kindness, than the sparrow that falleth to the ground?”

“If the sinful actions of men at *any* period of life, are proofs of a nature originally corrupt, what are we to affirm of Adam’s sin? Our opponents are wont to extol him as not only sinless, but positively righteous; he transgressed, however. And his offence just as strongly proves that his nature was originally tainted, as our offences prove the depravity of our nature.—And if they are compelled to own, that in him there was no sin when created, why do they not believe that in us there was no sin when born? God is our Creator as he was Adam’s,—our nature is the same as our progenitor’s,—we sin,—he sinned; we have a corrupt nature,—his nature was uncorrupt. How does this hold together? If *our* having sinned, proves us to have been *born* sinful, *his* having sinned, proves him to have been *made* sinful. The premises are equally broad in both cases; and the same conclusion must be drawn.”

The fact suggested in our text that we are the work of the hand of a good Being—that he made us—and made us as we are, entirely precludes the possibility of our being by nature totally depraved. We cannot say this without impeaching the character of the Author of our nature. God made man what he is.—He ordained the circumstances in which he is placed.—He knew perfectly well that such and such circumstances operating upon his creatures would produce certain inevitable results.—“With this clear foresight,” says Smith in his excellent treatise on Divine Government, “with this clear foresight to alter nothing in the nature of the creature, to alter nothing in the ar-

rangement of the circumstances, but to persist in giving him that very nature, and in placing him in those very circumstances, the inevitable result of which he knew would ensure the production of this endless sin and misery, is malignant in the highest degree ; and, were the Deity malignity itself, he could not act worse. To speak of justice or goodness in connexion with such a transaction, is an insult to the human understanding ; it would be inconceivably less absurd to speak of the excellence and beauty of the worst act of the worst man that ever disgraced humanity. An idea of the most horrible injustice must always attach itself to the doctrine we are now examining ; nor can any ingenuity or sophistry remove the imputation." It is nothing to say that man was created a free agent—that God placed before him good and evil, and allowed him to take his choice. He should have kept the evil out of his way, if the consequences are to be so awful. It is nothing to say that the devil tempted our first parents ; the Creator knew their utter helplessness, and therefore should have kept him chained, instead of allowing him to despoil creation of its fairest flowers. To say that under any combination of circumstances any of the works of a good Being could ever become totally wicked, is to cast a foul blot upon the character of the Most High God. To say that any of the creatures of a benevolent Being will be miserable world without end, is to tell the world that our reason is impaired, and that our friends would do well to provide us with a situation in the hospital for the insane.

During the long period of six thousand years, the sons of men have seen and felt that the Lord is good. From the glorious morning of creation down to the present moment, they have beheld one continued manifestation of his loving kindness and tender mercy. They have seen a power exercised, by which evil of every kind has been limited and controlled, and rendered subservient to the great design of the Lord of Hosts. They have seen the storms and earthquakes of the moral world, overruled for good, and that they have had the effect of purifying the moral atmosphere, and of enlivening and invigorating the buds of peace and joy that bloom in the garden of virtue. From amidst apparent depravity and degeneracy, they have seen man emerging into power and enlightened splendour. Has all this been accomplished by chance ? has this been the work of that indescribable, mystical nothing, of which we hear so much—nature God, or God nature ?

But we waste no more words respecting visions and dreams. In contemplating the things that are made, we every where discover traces of a Supreme Intelligence, who has worked every thing after the counsel of his own will ; who has made every thing perfect in its kind ; who beheld every thing he had made, and it was all very good.

Cast your eyes abroad upon the world which we inhabit, and answer me—could Infinite Wisdom have devised more ways and means for our happiness and enjoyment ? Can we enumerate the blessings we have received from the store house of infinite mercy, from our infancy to the present time ? Can we count the stars, number the leaves of the forest, or the sands upon the sea shore ? Can we count the blessings of a single hour ? Says Sturm in his Reflections, we respire at least fifteen or twenty times every minute ; then each minute brings twenty blessings, each of which is so indispensable, that without it we could never receive another. God also preserves our understanding, senses, and members of the body. Now suppose the mind

performs thirty operations in a minute—and if, according to the calculations of physicians, there are six thousand different parts in the body which God in his mercy supports every moment, what wonders of goodness do we discover! Here are twenty blessings we receive every moment of our lives, as it respects respiration; thirty as it respects the understanding; and six thousand relative to the different parts of the body—consequently, God grants us each minute six thousand and fifty blessings, or three hundred and sixty-three thousand every hour of our lives!! And shall we still say that God hates us—that he is our enemy, and is about to destroy us?

“That Power whose watchful goodness feeds

The warblers of the air,

And clothes with flowers the smiling meads,

Shall we not be his care?”

Let these things be borne in mind—let us realize the obligations we are under to God for life, breath, and all things, and we shall not need to be frightened to comply with the requisition in the text, but shall with joy and rejoicing “enter his gates with thanksgiving, and his courts with praise.”

In addition to all this—that God is good, that we are the sheep of his pasture, and the work of his hands—there is yet another reason assigned in the text, why we should “enter his gates with thanksgiving, and his courts with praise;” which is, “his mercy is everlasting, and his truth endureth to all generations.” “The law was given by Moses, but grace and truth came by Jesus Christ.” Listen to the gracious words that flow from his lips.—God “is kind to the unthankful, and to the evil.” This is a truth which shall endure to all generations. If any shall remain evil and unthankful in another world, God will be as kind to them there as here, for he is of one mind, and none can turn him; he changes not. Is it not absurd then, to say that he will torture the “evil and unthankful” without lenity and without end? Would this be an evidence of his *kindness*? Would this prove his mercy to be everlasting?

God, we are told, loved mankind with a great love, even when dead in trespasses and sins. Now, if he is unchangeable, and some should remain dead in trespasses and sins after the death of the body, will he not still love them with a great love? “Can sovereign goodness be unkind?” Will not the truth that God loves his enemies, endure to all generations? If he loves his enemies will he burn them for ever? “Love worketh no ill.”

But, say our opponents, if all mankind are to be saved from their sins, if all are to be raised to incorruption, glory, and immortality—if God will finally overcome evil with good—why put yourselves to the trouble—yes, my brethren, they say “trouble” of erecting houses of worship, and of dedicating them to the service of God? If all mankind are to be saved, what is the use of preaching? Were it not that some ask these questions in the honest simplicity of their hearts, we should not take up your time, nor impose so much on your good sense, as to attempt a reply to these very strange questions—especially for professing christians to ask. The questions seem to imply, that they take no delight in the worship of God—they say that if it were not for a reward which they expect to receive in another world—if they believed as we do—that God is good unto all, and that his tender mercies are over all his works; instead of attending upon public worship, they would lie, steal, murder, and commit all manner of abomination. “To us, this looks

like saying to our Maker, We profess to love you, we profess to worship you, we sing hymns to your praise ; but we should do none of these things, if it were not that we dread your vengeance. In such a case we are apprehensive that our conscience would demand of us, Who hath required this at our hands ? To us it looks like the worship which was paid to the idol on the plains of Dura, and extorted by means of a fiery furnace. We are conscious to ourselves, that we should be found dealers in hypocrisy and deceit, if we pretended to worship a being for fear of his wrath."

But why do professing christians talk about the "heavy yoke," the "grievous burden," the "care and perplexity," of the service of God ? The reason is, they do not know him. The deity they adore, reaps where he has not sown, and gathers where he has not strewed ; he requires bricks, but gives us no straw. He has brought us into the world with a sinful nature, utterly opposed to all goodness, and requires us to be holy, even as he is holy. He has forced us into existence, "liable to all the miseries of this life, to death itself, and the pains of hell for ever," and calls upon us to "enter his gates with thanksgiving." He doomed us to perdition, years before we were born, and calls upon us to "be thankful unto him, and bless his name." No wonder that those who thus believe should call it a *trouble* to worship God, and to be thankful to him for having bestowed upon them an *endless* curse ! But if our brethren meet with so much trouble here, in serving God one day in seven, what will they do should they go to heaven, where they can do nothing else ?

There are almost innumerable advantages resulting from the exercises of public devotion. It is a blessed privilege for parents to lead their children to the house of God, where they can hear the glorious tidings of universal emancipation from the thralldom of sin and death—where they can listen to the gracious words of life and peace spoken by the mouth of all God's holy prophets. It is around the altar of devotion that the softest and yet the strongest bonds of society are cemented. There the heart is warmed with love and gratitude to God ; there the mind is enlightened and expanded ; there we learn to cultivate the kindly affections. As it is good for brethren to dwell together in unity, they should strive to keep the unity of the spirit in the bonds of peace ; they should strive by frequently associating together, not only to grow in grace, and in the knowledge of our Lord Jesus Christ, but also to become rooted and grounded in love.

And now, brethren, when from time to time you assemble in this place, now dedicated and set apart to the service of "the living God, who is the Saviour of all men"—we trust you will call to mind the many reasons we have for performing the reasonable service of public praise and thanksgiving. That we are blessed with civil and religious liberty—that we have a country vast in extent, and unexampled in prosperity, are some of the blessings for which we should offer the sacrifice of thanksgiving. But more especially for the glorious march of intellectual emancipation, throughout the borders of our happy land. The doctrine of God's impartial and universal benevolence, which but a few years ago was trampled under foot like a foul and noxious weed, now spreads its branches far and wide. Brethren, "the Lord hath done great things for us, whereof we are glad." Let us show forth our gratitude, by well ordered lives and godly conversation, and as often as we come up hither, let us bear in mind, that this "is none other than the house of God, and the gate of heaven."

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, MARCH 28, 1829.

**** Terms.** City subscribers \$1 25. Mail do. \$1, payable in all cases in advance.

Six individuals forwarding Five Dollars, free of postage, shall receive six volumes of the *Herald*. By this arrangement they will each receive a volume of **FOUR HUNDRED and SIXTEEN** pages, for **EIGHTY-THREE CENTS.**

We have the pleasure of informing our patrons, that **REV. L. S. EVERETT** is engaged as a contributor to the *HERALD*.—We expect two sermons from him soon.

We shall shortly commence the publication of the original sermons by **Rev. Dr. Belsham**, of London, mentioned in our Prospectus.

NEW-YORK CONSTELLATION.

One of the first literary writers of Great Britain—who has for some time past been a contributor to the “*London Magazine*,” “*New Times*,” and “*London Literary Gazette*”—has been engaged as a principal contributor to the *New-York Constellation*. He will probably arrive in this city the last of April. A poetical article from his pen, may be found on our last page.

To the Editor of the Gospel Advocate.

Sir,—In the preceding number of the *Herald*, I called for your authority in support of the charge which appeared against my character in the *Advocate* of the 21st ult. I now aver, in the most solemn manner, that the accusation is utterly and absolutely void of truth, a wanton attack on my feelings, and a malicious libel. Whatever you may offer in extenuation, shall be put to your credit as diminishing the odium of the transaction; but it cannot be a justification. Until your voucher is produced, I shall consider you a willing calumniator. **R. CANFIELD.**

A correspondent, speaking of the *swarms of tracts* that inundate our country, asks what enormous crime the people have committed, that they should be tormented with a plague, not dissimilar to some of those which came upon Pharaoh!

Has the Almighty ever said that we shall inherit eternal life, for believing that he will torment our poor wicked neighbors without mercy and without end?

One of Job's comforters asks, “Are not thine iniquities infinite?”—And to this question the orthodox answer, *Yea and amen*. But of those “*miserable comforters*” the book says, that they had not spoken the thing that was right.

We ask how it happens, that a belief in the endless misery of a part of the human family, is considered as the only criterion of “pure and undefiled religion?”

If Universalism is so dangerous and licentious, why are Christians praying continually that it may prove true?—Why are they continually beseeching God to save *all* men, when it would be so wicked for him to answer their prayers?

Why do those who preach the doctrine of endless wrath and cruelty, exhort us to put our trust in the Lord—and at the same time tell us that he hates a portion of of mankind, and is about to torture them world without end? Can any rational mind put their trust in such a being?

“God is of purer eyes than to behold iniquity.” *BIBLE*.—If this be true, will He transplant iniquity from earth to hell—give it an existence equal in duration to His own—and gaze upon it to all eternity?

If God is good, kind, just, and merciful, to *ALL*, only in this momentary state of existence—and is unkind, unmerciful, &c. to a *PART*, while eternity shall endure—what propriety is there in saying that “His mercy endureth forever?”

LETTER

To the readers of the Gospel Advocate.

It is with extreme reluctance that I enter upon the painful duty of correcting a few of the many errors, and misrepresentations, which appeared in the fourth number of the Advocate, under the head of "New-York Gospel Herald." I wish to have it distinctly understood, that it is not my intention to continue a controversy with the editor of the above named paper—I wish only to be allowed the privilege of removing the foul aspersions which he has heaped upon me, with an unsparing hand. I regret that I cannot permit the dark insinuations, and open accusations of Mr. Brownson to pass unnoticed. The manner in which he has brought me before the public—the spirit and temper of the article itself—the circumstances attending it—are so incompatible with the religion we profess—so injurious to the spirit and genius of Christianity, that I was almost led to rejoice, that Mr. Brownson had renounced his belief in Christianity, before he wrote the article to which I allude.

His attack on me, is prefaced by an anonymous letter, from (as he says) "an esteemed brother in the ministry." Was this "esteemed brother in the ministry" so much ashamed of his unchristian letter, that he dare not publish his name? was he afraid of the merited rebuke of a candid community, that he thus, assassin like, stabs in the dark? Is this the spirit of Christianity? is this the principle that "worketh no ill to its neighbor?"

This nameless brother in the ministry, speaking of our attempt to publish a paper in the city of New-York, says, "I cannot but suspect the design is to supplant the Gospel Advocate—This kind of management appears to me as dishonorable, as it is contemptible!" I must confess, I hardly know what to think of this letter—was not the letter and the accompanying remarks, in a "Gospel" Advocate, I should hardly suppose either to have been penned by a person, or persons: *professing* Christianity—much less by Christian ministers. We are, indeed fallen upon evil times, if a person cannot be allowed to publish a periodical in America, without being branded with such bitter and opprobrious epithets. As if this were not sufficient, Mr. Brownson reiterates the charge—and accuses me of a breach of good faith "and a design to get away our patronage by underselling us." Now why did not Mr. Brownson tell you the *whole truth* in this case—why did he not tell you that the

New-York Gospel Herald, instead of being a new paper, was an union of several papers, and a continuation of the New-York Olive Branch & Christian Inquirer—why does he talk about our commencing at the conclusion of the sixth volume of the Advocate, and neglect to tell you that it was also at the beginning of the 3d volume of the Olive Branch? was this candid? If Mr. Thomas pleases to publish the Herald at the cost of paper and printing, and I to help in the good cause, choose to write for it *gratis*—I know not why Mr. B. should complain—if *sincere* in the cause, he would rather rejoice at it.

But the charge of a breach of good faith is too important to be passed lightly over. He says I sold out my share of the Advocate with the pledge that I would not be engaged in another paper. Now let facts speak. I engaged with Mr. Everett in the publication of the Advocate in the month of December. I continued with the establishment some seven or eight months, during which time I travelled not less than twenty-five hundred miles, and obtained—I know not how many subscribers. For the whole of this arduous duty—for my share of the paper—for editing, &c. &c. *I never received a single cent.* I received for the subscribers I obtained, the same premium as would have been allowed a stranger, and yet Mr. Brownson would fain make you believe that I sold the advocate, and pledged myself not to engage in another paper. He would after all I have done for that paper, wish you to think me so "base and unprincipled," as to attempt to ruin it! would it be unkind in me to doubt the sincerity of such groundless suspicions?

If these dark allusions and insinuations had emanated from an *open* and *avowed* enemy of our holy religion, I should not have noticed them. I have so long been accustomed to experience little else than contumely, misrepresentation, and abuse, by those who limit the Holy One—and have seen such repeated instances of their almost wilful ignorance respecting our doctrine—that I have ceased to be surprised, at their pitiful attempts, to heap upon its supporters dishonor and reproach. But to find one from whom I had formerly received protestations of friendship—who professes to preach Universal charity, meekness, and forbearance, to find such an one—and he the editor of a paper for which I have done so much,—making a wanton, unprovoked, and I fear a malicious attack upon my private character—accusing me of base, contemptible, and dishonora-

ble conduct—you may judge of my feelings—they cannot be described.

Did not Mr. Brownson know that I had difficulties enough to contend with, without his scattering “fire-brands, arrows and death,” in my path? Did he think me devoid of feeling that he thus wantonly indulges in acrimonious, inglorious, and unworthy denunciations?

But even if I had been guilty, of such wickedness—was it well done in Mr. Brownson to blazon my imperfections abroad to the world? have not Universalists enough to contend with already, without having this new obstruction thrown in their way? Is the bar of public opinion the proper tribunal before which to try an offending brother? ought not Mr. Brownson, instead of telling the world my faults—ought he not rather to have brought the matter before the Universalist convention?

We are truly sorry if being enticed from obscurity and raised to the editorship of a paper, should have had the effect on Mr. Brownson of destroying every noble and generous sentiment of the heart—we hope it has not, but we know not how to account for his conduct. As if it were not enough for him to join with Frances Wright in her *modest* denunciations—in calling me “base and unprincipled,” he must travel out of his course to give the character of Mr. Canfield a deadly stab—a man grown grey in the cause of the Redeemer. We hope, to use Mr. Brownson’s own words, that “a discerning public will give him a merited rebuke” for thus wantonly trifling with the character of a man who, like Mr. Canfield, has made so many sacrifices in the cause of pure and undefiled religion. Let Mr. B. reply to the letter of Mr. C.—let him retract the base calumny he has circulated respecting him.

But why does Mr. Brownson set himself up as a judge in Israel—why busy himself with the affairs of others? why, if the editor of the *Inquirer* and Mr. Greene do not complain—and they have no cause to do so—why should Mr. Brownson interfere? Why does Mr. Brownson come out as a knight errant to battle for fame in matters that do not concern him?

Mr. B. speaks of my numerous acquaintances in the western country—I can inform him that I call them by a dearer name than acquaintances—it is my pride that I can call them friends—unless perchance the calumny he has propagated may have estranged them from me. It remains to be seen whether or no they will sanction his conduct.

That this attack originated in malice, I am not alone in believing. I have received a number of communications on this subject. A father in the ministry writes me as follows: “Do you exchange with the *Advocate*? There is in the third number of the present volume, a flaming letter from York,—to which the Rev. O. A. Brownson has appended a string of remarks, which severely implicate you. This you ought in my opinion to notice—as it *originated in malice*, and speaks contempt and defiance.”—Another correspondent asks: “What can Mr. Brownson mean by his remarks in the 3d No. of the *Gospel Advocate*? Does he mean to say that no man has a right to edit a paper but himself? Why does he talk about the *Herald* being started to injure the *Advocate*? the *Herald* is the oldest paper by three or four years—and it is the proprietor of the *Herald* who ought to complain, if any body.”—Several others speak of the unchristian spirit manifested in Mr. B’s communication, but I have not room for further extracts.

If Mr. Brownson had not felt that he was doing wrong, why did he withhold the paper containing the charges against me, until after he had received the *Herald* stating that the *Advocate* would have been then attended to, but for my late return from Philadelphia? Does this (to use his own words) look like the “fair and honourable dealing which Christians, to say the least, ought to observe?”

And now, brethren, I submit my case to your candid consideration. To your judgment I appeal, and by your decision will I abide. I now, in the most solemn manner, deny ever having made any pledge which should affect me only while I remained in Buffalo, or while Mr. Everett continued as the proprietor of the *Advocate*. I solemnly deny that I sold the *Advocate*, on any conditions—I gave it away. As to my sincerity (which Mr. B. seems to question so much) you who know me are capable of judging. I trust I have done with this unpleasant subject forever. I have to ask of Mr. Doubleday to do that for me as a favour, which I might claim as a right; viz. either to have Mr. B. retract what he has said, or else, to publish this letter in the *Advocate*.

A word at parting with Mr. Brownson: It is to be hoped that the next time you have occasion to deal with an offending brother, you will, if possible, do it under the influence of that principle which suffereth long, and is kind—*envieth not—vaunteth not itself*—is not *puffed up*—doth not behave itself unseemly—is not easily provoked, &c. I am, &c. T. FISK.

FRIENDLY LETTER

To Rev. J. N. MAFFIT, touching a sermon delivered at Willet street Chapel, New-York, Friday evening, March 13, 1829.

Friend Maffit—Thy text on the above named evening, was taken from Genesis 19: 17. I take the liberty of briefly noticing a few of thy assertions.

1. "The Sodomites sinned till they were out of the power of God."—If they are out of His power, He of course cannot harm them.—In whose power are they? In the power of the Devil, of course. Well, is the Devil out of God's power? Admit that he is, and what follows? It follows that he has an independent kingdom—and, if orthodoxy be true, his country is more thick'y settled than that of the Almighty. Wonder if he has any parsons among his subjects!—Who knows but a war may ensue? and, if numbers prevail, who will gain the victory?—If sinners enjoy so much pleasure in the service of the Devil while on earth,—and there is so much *trouble* in serving God—sinners have the better master of the two—and gratitude may prompt them to fight valiantly.—But if the Devil be not out of the power of God, the Sodomites cannot be, even though they went to hell—The Book says, "*Though they dig into hell, thence shall my hand take them.*" Amos 9: 2.

2. "You, sinners, are in danger of God Almighty—He will cast you into hell, where hope nor salvation can never come." Be careful, friend Maffit, thou mayst probably contradict the book. David says, "Thou hast delivered my soul from the *lowest hell*." Psalm 86: 13. Is there a hell *lower* than the *lowest*?

3. "God sends no one to hell; you go there yourselves." Softly, good friend—thou hast just said, "*He will cast you into hell.*" Rather a contradiction, methinks.

4. "Preachers who preach the *love* of God, never convert sinners to him—but preach hell torments, and sinners will flock to Christ." Please to knock the dust off thy Bible, and put thy finger on a single instance in which any one ever became converted

through the preaching of "hell torments." Three thousand were converted in one day, without the word hell being once mentioned. Acts 2. Kindness and love was used. It was this that converted Paul, the chief of sinners. Titus 2: 3, 4, 5.—Experience has proven that preaching hell torments, instead of causing sinners to flock to Christ, furnishes inmates for Bedlam, and victims for suicide.—Friend Maffit, thou wast born a few thousand years too late. If thou hadst only existed ere the Sodomites were destroyed by "*fire from HEAVEN*," thou mightest probably, have converted them with the same element from a different country.

5. "Such are God's preachers." If God's preachers in olden times preached hell torments, then *thou* art verily one of God's preachers. The Lord preached to Adam and Cain—does He say any thing about hell? No, not a word. Noah was one of God's preachers—he preached *water*, thou preachest *fire*. David says, "The pains of hell gat hold of me." That hell was in this world—David wrote his Psalms after he was delivered therefrom. Jonah says something about being in hell forever—he afterwards preached to the Ninevites. Jonah was in a hell which floated on the water—thou preachest a stationary one of fire and brimstone. Christ preached nothing but temporal calamities. Paul, Peter, nor Jude, ever mention the world hell—they were God's preachers—they never preached hell torments—but *thou* dost—therefore—but we may not judge.

6. "The sinner has no favour of God."—The Book says, "All have sinned," thyself included. Hast *thou* no favour of God?—The Book says, "While we were yet sinners, Christ died for us." Romans 5: 8. Has not this the similitude of favour?

7. "The sinner will ask, and ask, in vain, for mercy." The Book says, "Call upon me in the day of trouble: I *will* deliver thee." Psalm 50: 15.

8. "While we, the children of God, will shout Amen! to your eternal damnation."—We read somewhere of persons who are "without natural affection." Ye are wel-

come to such bliss—fiends might envy such joy—we want none of it.

9. "Sinner, justice demands your blood." The Book says, "All have sinned." Thou art a sinner, friend Maffit—justice demands thy blood! and justice must be satisfied!

10. "Lot left his sons and daughters in flames; and you, fathers and mothers, will soon behold your children, your friends, and neighbours, in an endless eternal hell"!!!! Horror of horrors! Is there 'no flesh in man's obdurate heart?' can it not 'feel for man?'

11. "God has given us the compelling power to save souls." And has He given thee the Devil for an assistant? If orthodoxy be true, the Devil is one of the most useful beings in the Universe—for, without the aid of his Satanic Majesty, very few would be scared to heaven!—"God has given us the compelling power to save souls." Rather a *weak* instrument, I ween. The *apostle* says something about God having chosen the *weak* and *foolish* things of the world, to confound the wise and mighty. Art thou one of the chosen, friend Maffit?

12. "Preachers of God are like the *frogs* of Egypt, going into the very beds"!! This caps the climax.

A word in thy ear, friend Maffit, ere we part—Beware! lest a worse evil come upon thee.

A. C. T.

BRIEF COMMENTARIES—No. 1.

JOHN 5 : 28, 29.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."

These passages are generally supposed to refer to a period after this "mortal shall have put on immortality."—But this construction, if admitted, proves too much—ergo, it proves nothing at all. If this be demonstrated, the conclusion will be self-evident, that some other than the popular construction is the true one.

"And shall come forth: they that have done good, to the resurrection of life." The question arises, Who have done good? Either

no man has done good, or all men have. If no man has done good, *all* men will come forth to the "resurrection of damnation."—If *all* men have done some good, as there is no limitation as to the quality or quantity, *ALL* men will come forth to the "resurrection of life."

"And they that have done evil, unto the resurrection of damnation." Who have done evil? If no man has done evil, *all* men will come forth to the "resurrection of life." And if the Book be true, which says, "ALL have sinned," *ALL* will come forth to the "resurrection of damnation." If that damnation be endless, *ALL MANKIND will be endlessly damned!!!*

Doctors of Divinity, we should like to hear from you on this subject. A. C. T.

RELIGIOUS PERSECUTION.

Does the sheep ever persecute the wolf? No, but the wolf the sheep. So Cain persecuted Abel, not Abel Cain; so Ishmael persecuted Isaac, not Isaac Ishmael; so the Jews Christ, not Christ the Jews; so the heretics the Christians, not Christians the heretics.—*Chrysostom, Apol. p. 543.*

Whereby is plainly implied, that persecution for conscience sake is a very unchristian, or anti-christian system. He that is a persecutor is no sheep of Christ's, but a wolf; which should make any man afraid to feel any persecuting motive arise in his breast, as being an indication of a Cainish, Ishmaelitish, and a wolfish nature, a certain sign that he is none of the sheep of Christ.—*Bishop Jewel.*

FIRE! (NOT IN ANOTHER WORLD, BUT) IN BOSTON.—It appears by the last Trumpet, that there has been an attempt to put down Universalism by burning the printing office of the Univ. Magazine. This is a *warm* argument, we must confess—and somewhat more powerful than is used on common occasions. We speak *feelingly* on this subject—for the Trumpet says that "a box of sermons from Rev. T. Fisk, being in that part of the office where the fire originated, were mostly destroyed." *Sic transit gloria mundi.*

Will those who receive this number, have the goodness to obtain an insertion of the enclosed prospectus, in the several papers published in the town, or county, in which they reside?

UNIVERSALIST REVIEW.

GOSPEL ADVOCATE.

To all who love the Lord Jesus Christ in *sincerity*, it is ever a matter of the most poignant grief, to be obliged to notice the dereliction of a fellow being from the path of honesty and integrity. But if the individual should happen to be a professed minister of the gentle Jesus, bitter, indeed, must be the anguish of soul, to view his backsliding. We have for many months read the productions of "O. A. B.," which have, from time to time, appeared in the Gospel Advocate, with trembling anxiety, solicitude and alarm. His various Essays and communications, which very nearly deny the existence of Almighty God, and still more nearly, if possible, reject the truth of divine revelation—have unitedly called forth expressions of the deepest sorrow, surprise, and regret. Indeed, had they not been signed with the initials of the present Editor, we should never for a moment have supposed them written by a person professing Christianity—much less by a Christian minister. Let it be distinctly understood that we do not blame Mr. Brownson for being a deist, or even an atheist—we blame no man for his opinion—but it is for his *secret* attempts to undermine the fair fabric of our holy religion, under the guise of friendship! It is for this we censure him. We regret that we cannot permit him to impose upon the world sentiments that are directly opposed to Christianity, without furnishing the correction of his errors, and something in the way of rebuke for his temerity. The manner in which he has commented upon the "things that are made," is so injurious to the spirit and object of Universalism, that we should violate our motto, and do injustice to our feelings, did we slightly pass over its impropriety.

In the "Essayist, No. 7.," speaking of our sufferings and afflictions, he, in the strongest language possible, attempts to explode the idea that they come from God, either directly or indirectly. He says the idea that our afflictions come from God is a foul slander upon his character. "Jehovah is good." This declaration we should be among the last to deny. We say it is an evidence of his goodness that he visits our transgressions with the rod, and our iniquities with stripes—if, as the apostle observes, it makes us partakers of his holiness. But does not Mr. Brownson know that he contradicts the whole tenor of the

Scriptures, when he says that our afflictions do not come from God? that this is a foul slander upon His character? "Thou shalt also diligently consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee." Deut. 8: 5. "Happy is the man whom God correcteth; therefore, *despise not thou* the chastening of the Almighty." Job 5: 17. "Blessed, O Lord, is the man whom thou chastenest," Psalm 94: 12. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, who corrected us, and we gave them reverence: shall we not rather be in subjection to the Father of Spirits, and live?" Heb. 12: 5, 6, &c.

These passages declare, in the plainest, strongest, and most unequivocal manner, that our chastisements or afflictions come from God—that they are intended as the tokens or pledges of his loving kindness and tender mercy—and to yield us the peaceable fruits of righteousness. Was the apostle guilty of a foul slander on the character of God?

Most persons will wonder at the boldness and fearlessness with which Mr. Brownson contradicts the testimony of the apostles and prophets—to others his sentiments may not appear strange, however alarming they may be. For ourselves we look upon his course with the most painful emotions. To see a periodical, in the prosperity of which we have ever taken such a lively interest, becoming a secret agent in the cause of infidelity, wounds us to the very soul.

Again—Mr. Brownson says, in the very face of scripture testimony, that "punishment from God to his creatures, may perhaps, sometimes be inflicted, but *not justly*, if we know any thing about justice." Here we would admonish Mr. B. that boldness is neither truth nor argument, and that it is very possible his glorying is not good; the loudest boasts and the strongest confidence, are not seldom the most empty and baseless.

"True philosophy does not travel out of *this world*"—"let every man be a philosopher." That is, as Christianity with its hopes, joys and promises, looks beyond the present life—is not confined to this

world—it is opposed to *true philosophy*—every man should become a philosopher—ergo, every man should reject Christianity. We say, in the language of the apostle, “Beware lest any man spoil you through *philosophy* and vain deceit.”

But we pass to consider something more wonderful than all this. “Nature,” says Mr. B. “is wonderful—wonderful because we know *not how it came*, or how it is supported.” We can tell Mr. B. of something more wonderful to us than all this—it is that a professed minister of the Gospel, with the word of God in his hand, has the assurance to tell mankind that he knows not how the world came, or how it is supported!!!!

He continues and affirms that there is nothing in nature to prove the existence of a God!!!! He says nature can prove nothing separate from itself. Does not a house prove something separate from itself—does it not prove that there was a carpenter concerned in its construction, without whom it could never have been? Mr. B. might with equal propriety say that a hat, or coat, prove nothing separate from themselves.

Every thing that is made implies that there was a maker—every effect proves that there must have been a cause, without which it could never have been produced. “Many a sincere Christian (says Mr. B.) believes he can prove from nature the existence of a God. He may, *but I cannot*.” St. Paul asserts that the things that are made—that from the works of creation, a book open to the eyes of all, the glorious attributes of the Creator were clearly distinguishable by the common sense and understanding of mankind; so that the idolater or unbeliever was without excuse. It was reserved for the would-be-philosophers of the present day—the more enlightened infidels of modern times—to act the ‘fool,’ and say, “there is no God.”

Says Mr. B., “I see nothing in nature which appears able to originate the idea of a God to my mind.” Reader, would you believe that the above was written by an Editor of a *Gospel Advocate*? For some time past, the unbelievers in this city have been glorying in the desolation they were making in the vineyard of our Lord, thro’ the instrumentality of the Advocate Editor. We have heard from those who know him, how lightly the Scriptures were held in his estimation—but really we were unprepared for this. Why is it that those who reject Christianity wish to hide in its folds? why wear its cloak when it is so much despised by them? Why call themselves “free in-

quirers”—“liberal friends,” &c. &c.? Are they ashamed of their *real* name, that they thus skulk into a corner? or do they expect to gain more proselytes by acting the Judas awhile—and going secretly about their nefarious designs, under the mask of friendship?

The time is come when every man must gird on his armour—when every Christian must prepare himself for “perils among false brethren.” Let every man who wishes well to our holy religion, arise in the majesty of truth, and say, “Blow ye the trumpet in Zion.”

Another Conversion in the Ministry.

Rev. Harvey De Wolf, of Goshen, N. Y. who for several years past, has been a distinguished preacher in the Methodist connexion, has recently embraced the doctrine of Universal Salvation.—The orthodox clergy had better come over to us in a body—it will save them a world of trouble.

To the Teachers in Israel.

You contend that nothing but the endless punishment of the finally impenitent, will satisfy the demands of the justice of God. Of course, you teach that God will remain unsatisfied. Does not this amount to the declaration, that God will *never* be satisfied, or that he will *endlessly* remain unsatisfied; seeing that this demand of his justice, can never be complied with, as such punishment can never come to an end? A. B. G.

You admit that the power of God is infinite—of course, superior to the combined power of every thing else which exists.—How then, can any of his designs for the happiness and holiness of all mankind be frustrated, or in any degree set aside, by the powers of man, sin and the devil?—Will not the doctrine, that any one will be finally lost, amount to a declaration that the Almighty did not design the happiness of that being? A. B. G.

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SELECTED.



A MOTHER'S PRAYER.

OH, Heavenly Father! by that name
Which Thou hast chosen, e'en above
Those which thy boundless power proclaim;
That name of Mercy and of Love,
Which bids us all our wishes speak,
Our woes impart, our wants declare,
Let me address Thee now, and seek
To utter thus a Mother's Prayer:

Grant, Heavenly Father, to my child,
A heart submissive to thy will;
Thankful for good, and reconcil'd
By Love to every seeming ill:
Still may it feel and understand,
That all alike Thy love declare,
The cheering smile, the chast'ning hand:
Oh, answer thus a Mother's Prayer.

Guide, Heavenly Father, guide its feet
Far from Ambition's dang'rous height;
The throne where Virtue keeps her seat,
Be this its homage and delight:
Preserve its steps, in thoughtless youth,
From Pleasure's flower-concealed snare;
Direct them to the paths of Truth,
In answer to a Mother's Prayer.

Keep, Heavenly Father, keep its heart,
Pure, humble, ardent, and sincere;
Teaching the hand when to impart,
The eye to shed the pitying tear;
With virtuous fortitude supplied,
Undazzled by the tinsel glare
Of Fashion, Folly, and of Pride,—
Oh, answer thus a Mother's Prayer.

Spar'd, Heavenly Father, may I be,
To mark awhile its rising sun,
If so it seemeth good to Thee,
If not, thy better Will be done:
This, then, the only boon I crave,—
Grant that my child these gifts may share,
And thank thee, on a Mother's grave,
For answering thus a Mother's Prayer.

POSTAGE. Cannot those who wish to become subscribers for our paper, forward their names through the medium of their several post-masters? We receive such a flood of letters from all parts of the country, that we are under the necessity of saying, that hereafter no unpaid letters will be taken from the post-office.

TWENTY PER CENT. All who receive this number, are earnestly and respectfully requested to act as agents, and to use their influence and exertions in obtaining subscribers. Any one who will forward \$5, shall receive six copies. Brethren, shall we say, Be up and doing?

"BLOW UP THE TRUMPET." Ps. 81: 3.

We stop the press to inform Mr. Whittemore, that the report which he has circulated with so much industry for a few days past, viz. that our paper had gone down, &c. &c. &c., is entirely without foundation. What possible inducement he could have had to circulate a report so eminently calculated to injure us and the cause in which we are engaged, he alone can tell. We cannot for a moment believe that our friends at the east will sanction an attempt like this to crush a brother with the arm of oppression. We had hoped not to have heard any more "*uncertain sounds*" from the "*Trumpet*." Alas! that we should have reason to say, Thomas Whittemore, "why persecutest thou me?"

DIED, in this city, of a consumption, Mr. JONATHAN WELLINGTON, aged 22, a native of Lincoln, Mass.

In Portland, Me., on the 8th inst., Rev. JOHN BISBEE, JR., aged 36.

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SERMON XXIII.

BY REV. STEPHEN R. SMITH.

“For whom the Lord loveth, he chasteneth; and scourgeth every son whom he receiveth.” **HEBREWS 12: 6.**

THE great objection to the doctrine of the final purity and happiness of all men, is,—that God is a holy and a just Being: that because he is holy, he is therefore opposed to sin; and because he is just, he must punish the transgressor. And these things are asserted and insisted upon, as tenaciously, and as confidently, as though all Universalists denied them. They have never denied, or even doubted one or the other of them; nor have they ever called in question, either, the holiness or the justice of God: but on the contrary, they have uniformly maintained that he will, and from the principles of his own nature, must—punish sin.

It is proposed in this discourse, to show the certainty, the nature, and the object of punishment.

The certainty of punishment for every offence, and in exact proportion to the degrees of iniquity by which each sin is characterised, is legitimately argued from the universal experience of mankind. Such are the operation of the eternal laws of cause and effect, that moral beings cannot be sensible of having done wrong, without feeling the miseries of guilt and remorse. It is true, that inattention to the nature and influence of compunction, may induce a belief that it is no part of punishment; because it is consequential—naturally and unavoidably growing out of the act of transgression. Hence many who have felt its keenest pungency have still looked for other indications of the Divine displeasure. And hence also, the incongruous notion of local and literal flames, in order to punish an immaterial essence, and to impart misery to mind! It is not doubted that the outward circumstances of the transgressor, may be, and often are, much affected by his conduct. But it is because he has a material body, and sustains certain relations which are necessarily under the influence of human actions. Still, external sufferings, when they are not perceived to be intimately connected with a sinful action, or consequent upon a vicious course of life, are viewed rather as misfortunes than chastisements.

Let the question be put to every man—whether he ever felt punishment for sin? and let him understand that all the guilt, shame and misery which

sin produces, is its punishment ; and every sinner will perceive that he has been punished. Let him recollect the "stings of outrageous conscience" which have harrowed up his soul—the bitter anguish which the memory of his crimes inspires, and he will feel that "there is no peace to the wicked." All this, and more than can be described, has been endured by every transgressor : and the record is indelibly written upon his conscience.

Revelation in respect to this subject, accords with experience. "Forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty." Ex. 34: 7. "The wicked shall not be unpunished." Prov. 11: 21. "For the son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works." Matt. 16: 27. "Who will render to every man according to his deeds," &c. Rom. 2: 6—9. "And behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

It is impossible not to perceive that the direct and plain import of all these, and many more passages of scripture which might be adduced, is, that every man in his own proper person will receive a punishment proportioned to his sins.

The fears of men have suggested, and their ingenuity has invented a system by which they flatter themselves that they shall escape deserved punishment. This system supposes, that those who believe in the all-meritorious atonement of Christ, will be exempted from the chastisements to which they are justly liable by sin.—That Jesus suffered in the place of all those who shall be saved ; and therefore, that none will be punished who are the subjects of salvation.

But by comparing this system with the passages quoted, it will be seen that it has no authority from scripture. Especially when it is recollected that the Saviour who is supposed to have come into the world for the express purpose of rescuing man from deserved punishment, does himself declare—that he will "render to every man according as his work shall be."

The nature of punishment seems not to have received so much attention as its fear. That fear has been made an instrument in the hands of skilful and designing men, to influence and control the public mind. Hence those unnatural excitements, which tempest-like, sweep over the land from time to time, and deface the moral beauty, and mar the harmony of society. A due attention to, and a proper understanding of the scripture doctrine of punishment, will forever avert those moral and social calamities.

What then, is punishment ? Perhaps it will not be disputed that punishment—* "is the infliction of pain or suffering upon an individual, for the neglect of duty, or the commission of crime." Now the question very naturally arises—in what does punishment, differ from revenge ? According to this definition they are precisely of the same import. For revenge "is the infliction of pain, or suffering, for an omission of duty, or the commission of crime."

For instance—a man assaults and strikes you without any provocation. If you proceed to chastise him yourself, by inflicting stripes,—it is called revenge. But if you prosecute him for the insult, and the law should order the same number of blows to be inflicted by the same hand,—it would then be called punishment.

* Quoted from memory, from a treatise on 'Divine Government' by T. Southwood Smith.

Again—You see a parent, or guardian correct a child for an offence, and you call it punishment. But if the offence is committed against an indifferent person; that is, one who is neither the master, guardian, nor parent, and that person inflict the same chastisement—you then call it revenge. Here then, we ask—what is the difference between revenge and punishment? The same pain and suffering are caused in both cases, in the same person, and for the same offence.

The real difference consists, not in the pain and suffering endured, nor in the person, or law that inflicts it; but in the motive with which it is administered. The law recognizes the future benefit of the offender, and the motive of the parent is the good of the child—but the only object in the other instance, is the production of pain without any view to the good or ill effects it may produce. Punishment is therefore, prospective—referring to future consequences: but revenge is restropective, having reference only to a past offence.*

Now the great question is—with which of these motives does the Deity inflict pain on offenders? That God does cause misery—that he does inflict pain on sinful man, is admitted by all who profess christianity, and that he does it, from one or the other of these motives is certain; unless he be supposed to produce misery with a perfect indifference, both to the nature of the offence, and to the consequences of punishment. That is—without any motive whatever. But this is never pretended,—and if it were, it would be forever impossible to “justify the ways of God to man.” For the infliction of pain or misery without an object, implies a character wholly detestable—it is one of mere cruelty. It is indeed true, that the being who inflicts misery without a motive, may not be as malignant, and therefore, not as wicked as one who does so merely for the sake of misery: but he is certainly an object of equal dread.

Does the Deity then, punish as a parent, or merely with a view to cause suffering? One or the other, he must do. But here we are met with the suggestion—that the Deity is just, and he must punish the sinner in order to maintain the sanctity of his justice.

But can that be justice which does not aim at doing good? Has a Legislature a right to enact laws—the violation of which will incur a penalty, which if justly inflicted will do no good? Which were obviously enacted with a view to the punishment, and the punishment inflicted only for the sake of the misery it occasions? A Herod, a Caligula, and a Nero have attempted a justice of this description; but it was only to incur the merited abhorrence—the utter detestation of all mankind! A parent who should inflict pain upon his child, without the motive of doing good, under the pretence that his justice required it—would soon be taught that he was unfit to govern a family.

Now we assert that the supposition of endless punishment, is an eternal barrier to the possible production of good, and a violation of all the maxims of justice. That it is the greatest possible evil—one, which if inflicted can only mark the character of God as cruel, or vindictive. Because it cannot be inflicted with a good motive; and whatever is not from a good motive, is from no motive, or from an evil intention. The former of these is cruelty—the latter is revenge.

* Smith on Divine Government.

But it will be asked—why does this consequence follow from the infliction of endless punishment, rather than from limited? For we know that in some cases, punishments are appended to the violation of human laws, which from their very nature cannot produce any good to the person on whom they are inflicted. Such for instance, is the punishment of death.

To this we answer, that the punishment of death, has its origin in simple revenge. In the savage state the murderer is considered the lawful prey of the protector of the family of the murdered individual—or of any relative or friend of the slain who may please to take revenge; but the community takes no part in the transaction. Hence it frequently happens, that the shedder of blood escapes by the lenity of those who are acknowledged to have the right of putting him to death.

Among the Israelites, this procedure became a part of their peculiar system of national polity. And as their institutions were of divine original, it will be urged that the law authorising the punishment of death, was a law of God.

To this it will be sufficient to reply—that considering the state of society, and the character of the people to whom this law was given, it might for the time being, be proper. But it will not therefore follow, that it is either proper, or right under different circumstances. And this is evident, from the provision which was made to preserve the man-slayer, by the appointment of the cities of refuge; and the “avenger of blood” acted at discretion, and might if he pleased “spare the guilty.” But especially from the fact, that whenever the Deity took cognizance of those crimes which by human laws, incur death—the criminal was spared.

Now as society improved, it was natural that the forms of jurisprudence should undergo a change. But human nature being always the same, in altering the process the same motives and principles were retained. Hence public vengeance has taken the place of individual revenge; and under the forms of civil process persons are still put to death, rather as a matter of expediency, than from any sober conviction of its justice or propriety.

You will perceive this, by recollecting your feelings on hearing the news of some aggravated murder. Your blood seems in fermentation; and you are agitated by the most violent emotions.

You exclaim—the wretch, I could almost rejoice to see him die—I could myself be his executioner! All this is perfectly natural—and it is the germ which shoots up through the various and protracted forms of law, and whose fruit is death. But it was revenge in its inception; and its termination is revenge!

It must be obvious, that this zeal to punish prevents the possibility of the thing intended. If you would punish the murderer by human agency, preserve his life, for it is impossible for you to render the dead miserable.

The distinction between law and right is far from being new; and perhaps that distinction is as strongly marked upon the law which inflicts capital punishment, as upon any other remnant of barbarism which has been transmitted to our times. But habit in a great measure, reconciles us to that which bears the sanction of law; though we can never argue ourselves into a conviction that it is right. And this may furnish one reason why so little effort is made to reform that part of our civil code, at which the public mind revolts.

Another consideration has had great influence in preventing any advance

in the system of punishment. It is the doctrine of endless misery. For it was perceived that this could not be for the good of the punished, and yet was supposed to be just : so it was taken for granted that to punish without any benevolent intention would be God-like, and therefore just. And thus men argue, that capital punishment is just by appealing to the supposed truth of endless misery ; and on the contrary, would justify eternal punishment, as well as prove it, by referring to our criminal code. This is precisely what might be expected—the law for putting to death, and the doctrine of endless punishment will live, and die together, in civil society ; and among barbarians will pass for what they really are—revenge.

We now press the question—does the Deity punish for the purpose of taking vengeance—merely for the sake of making miserable ; or with the view of benefiting those whom he punishes ? The truth of the doctrine of eternal misery, is suspended upon the answer.

It will be in vain to urge—that the wicked are to be punished eternally for the general good. For those who are not rendered miserable, will be happy : and of course need not the dreadful reflection that their friends are in hell, to make them more so. If then, the wicked are not punished for their own good, they obviously are not for the good of others ; because it is impossible to conceive of any to the subjects of happiness, without supposing them capable of the same kind of infernal joy, which may be thought to irradiate the gloom of the devils. Besides—the supposition that God punishes without any view to the benefit of the punished, renders him the most malignant, and the most detestable being in the universe. The character of the imaginary Devil, falls infinitely short of our ideas of such moral deformity. He would make men miserable, but wants the power : but God we are told, will effect, what Devils, cannot !

And this subject is surprisingly aggravated by the fact, that God must have foreseen this misery before he gave us existence. Yet with this awful destiny in full view—he would create man, and would consequently expose him to the influence of all the means calculated to secure this result. Seriously—had this been a doctrine of paganism, we need not wonder that Nero fiddled while Rome was burning ; or lounged with wonted indifference in his gardens while illuminated with the flames of burning christians !

But the sentiment that God punishes without the motive of doing good—or with a view to the benefit of the blessed only, is gradually giving place to a more benevolent system. And some of the most respectable professors and advocates of the doctrine of eternal punishment, maintain—that God will inflict no more misery on any individual, than will promote the good of that individual.

This is admitting in the most full and unqualified manner, that the divine chastisements are paternal. And this admission proves—either that they do not understand the force of their own arguments ; or that they do not believe the proper eternity of punishment. For though punishment may be of long continuance, and exceedingly severe ; yet if it terminate it will admit of good. But that misery which is endless, positively excludes the production of any good.

Those, therefore, who admit that the Deity punishes with a view to the good of the punished, do in fact abandon the doctrine of eternal misery, whether they know it or not. We may safely leave them to decide on their understanding of the matter—thinking it possible that some may preach the

truth—"ignorantly in unbelief." But whatever our reasonings may be respecting the nature of punishment, they can only be proved true by the testimony of scripture. The Psalmist speaking of David in the character of Christ, says—Psalm, 89: 30—34—"If his children forsake my law, and walk not in my judgments—if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail."

Now this is in accordance with the course of divine providence, which we are permitted to review, for a period of more than three thousand years. The loving kindness of God, has never failed towards the house of Israel, although they have so often been the subjects of very severe judgments and chastenings. But on the supposition of endless misery—all the fountains of divine goodness, and kindness must fail, and the streams of mercy thence, forever cease to flow.

But this pledge of the unfailing faithfulness and loving kindness of God, stands not alone in the word of truth. God by the prophet Isaiah, 57: 17—18, says,—“For the iniquity of his covetousness was I wroth, and smote him; I hid me and was wroth, and he went on frowardly in the way of his heart. I have seen his ways and will heal him: I will lead him also, and restore comforts unto him, and to his mourners.”

Language cannot more fully express the purpose of God, not to abandon his creature man, than is done in this quotation. For he is represented as going on frowardly—the Lord was wroth and smote him,—but still will lead him—heal him, and restore comfort to him and to his mourners. Whatever therefore the nature of punishment may be; it is no evidence of the final withdrawal of the care of heaven. Nor is it any evidence that the sunshine of immortal favor will not again gild and cheer the days and the prospects of man; dry up the fountains of his grief, and crown him with imperishable joy.

Those passages of scripture which express the nature of punishment, in the most full and clear manner—do also, as clearly define its object. And this makes it necessary to quote only one set of texts. Because it must be plain that if punishment be vindictive, the motive must be misery—nothing but misery; and if it be paternal—the design is reformation, and of course the good of the creature.

Heb. xii, 9—11. “Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the father of spirits, and live? For they, verily, for a few days, chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous; nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.”

From this quotation it is plain, that though an earthly parent may act merely from the impulse of his own pleasure—and we may admit him to be short sighted and capricious; yet, the “Father of Spirits” has one certain and definite motive—and one that is sure to be obtained. That motive is “our profit,” and it is the certainty of this result, which constitutes the superior reason for submitting to his corrections. If we gave reverence to those who might err: we should *much rather* submit without repining and

without fear, to him whose dispensations are directed in mercy, and whose chastenings are administered that we may *live*.

Contemplating the Deity in the light of this passage, we cannot fail to be impressed with a very pleasing sense of the plenitude of his goodness—while the character which is but too generally ascribed to him, rises in contrast, and excites our astonishment at the infatuation and the temerity of man.

It should not be overlooked, that the peculiar benefit intended by the Deity in our chastisement, is *holiness*—productive of “the peaceable fruits of righteousness.” This is truly paternal—it is precisely that object, which a good parent has in view in those corrections which in the government of his family he finds it necessary to inflict. And though an earthly parent may fail of attaining the contemplated end, from want of perceiving, or applying the proper means; yet of the wisdom for devising, and skill and efficacy in the application on the part of the Deity, there can be no doubt.

We may rest assured, therefore, that all the benevolent purposes of God towards man, will, in the fulness of time, be consummated—man blessed with the enjoyment of purity and peace—and the Universal Parent glorified with the unconstrained homage of all mankind. As a further, and conclusive proof of the disciplinary nature of punishment; it should be remarked—that the word so rendered in the strongest connexion with the idea of duration found in the whole New Testament, implies reformation. Matt. 25: 46,—“These shall go away into everlasting punishment.” Here the word rendered punishment is the same that is applied to the process of pruning a tree. The manifest design of which is to render the tree better—more fruitful, and better adapted to the purposes of the cultivator and owner.

So when the moral pruning of merited correction shall have been applied to erring man, he shall come forth from guilt and from suffering, to holiness and peace.

These texts prove, if any fact can be proved by testimony—that God punishes as a parent, for the express good of the punished; the consequence of which is—“our profit,” by being made “partakers of his holiness.”

Such is the certainty, the nature, and the design of punishment; and when we reflect on the infinitude of means at the disposal of Omnipotence—the resources of the great Father of the universe, we cannot doubt of the complete accomplishment of all his pleasure. And these views are eminently calculated to exalt our conceptions of the character of God, to purify our devotions, to elevate our affections, and to inspire us with ardent desires of rendering a perfect obedience to his commands, while we look forward to that high destiny which awaits the intelligent universe—a blessed and a glorious immortality. Amen.

SERMON XXIV.

“And it repented the Lord that he had made man on the earth, and it grieved him at his heart.” GENESIS 6: 6.

This passage, together with some other similar passages, have caused infidels to laugh and jeer at divine revelation. They have never stopped to examine whether this passage is rightly translated or not; but have taken it for

granted that it is, and have made themselves merry with the notion that christians worship a God who is subject to all the passions of a weak, fallible man. But a little attention to the different readings which this passage will bear, and all the cause of their merriment will vanish.

Mr. Bellamy, of London, a very celebrated Hebrew scholar, who is about favouring the christian world with a new translation of the Bible, renders the passage thus—"Yet Jehovah was satisfied that he had made the man on the earth; notwithstanding he idolized himself at his heart." Some of the reasons which Mr. Bellamy has given to justify his readings are the following:—There are two words in this verse which have been misunderstood and misapplied by the translators. The word,—it repented; there certainly is no word for the pronoun *it*; if translators had attended to the true reading of this word, they would have found that throughout the Scriptures it means to comfort, to be satisfied, appeased: and all the words are applicable that may imply a state of comfort, or consolation, on account of something having taken place which brings the mind into a state of comfort and peace. Such as to strengthen, to enliven, invigorate, to countenance, to assist, to support the mind under calamity.

Mr Bellamy refers to a great number of passages, where the same original word is translated *to comfort, to console, to be satisfied, &c.*

In Genesis 38: 12, we have the same word, both *consonants* and *vowels*. which is there translated right, viz. *and he was comforted*. That is, Judah was comforted. See also 2. Sam. 12: 24. *and David comforted*.

Again, Gen. 50: 21, *and he comforted*. Also Chap. 24: 67, *and he was comforted*. Also Job 42: 11. *Then came unto him all his brethren, and all his sisters, and they comforted him*. Ezekiel 31: 16. *And shall be comforted*. Now as it cannot be said, that Judah *repented*, that David *repented*, that Joseph *repented*, when he consoled his brethren; that Isaac *repented* when he married Rebecca: or that the brethren of Job *repented* when they comforted him; so neither can it be said that God *repented* when he had made man. As the words *comfort* and *repent*, with any modification whatever, cannot be applied to him who is perfection in the absolute, who changeth not, consequently who never did any thing at one time, and repented that he had done it another; who cannot repent because he is the fountain of all comfort, consolation and tranquillity: it follows, that a state of perfect tranquillity is to be perfectly satisfied. That God was satisfied with his last and best work, when he created man—When he had created man, he declared all that he had made was *very good*.

To represent the omniscient Jehovah, with whom there is no future, as not knowing in the space of a few years, that he should repent because he had made man on the earth, and *it should grieve him at his heart*, is an idea too shocking and ridiculous to be believed by any serious and rational person.

The passage, as Mr. Bellamy translates it, appears perfectly rational and consistent, and agrees with the declaration of Jehovah when he had finished his work: but as it stands in our common translation, it presents an idea derogatory to the character of God, and inconsistent to the last degree.

I submit the foregoing remarks to the candid perusal of the public, with a firm conviction that they will be the means of satisfying many serious and inquiring minds.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, AUGUST 1, 1829.

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NOTICE.—Those subscribers who have neglected to comply with our terms, are earnestly and respectfully requested to forward the amount, through the medium of their Post masters, by the next mail. Our paper maker **MUST BE PAID.**

“How shall we escape if we neglect so great salvation?” If self-styled orthodoxy be true, Paul should have said, “how shall we escape, if we neglect so **GREAT DAMNATION?**”

Christians affirm, that they should not commit sin, were it not for the devil.—Now if the devil forces them to commit sin, why should he not be forced to suffer the consequences? This would be no more than giving “the devil his due.”

If the salvation of “*immortal souls*” is of such infinite importance, will the Saviour be discouraged in seventy or eighty years?

If there are sinners in another world, will there not be a Saviour provided for them there as well as here:

PROGRESS OF TRUTH.

Extract of a letter from Br. A. J. Maurice, junior Editor of the Liberalist, to T. Fisk. Mr. Maurice has lately travelled very extensively at the South.

“The doctrine is spreading fast and far. The preachers are wavering. Some preach Universalist sermons though they have not adopted the name. I think it will not be long ere they do so.

Extract of a letter from Alabama.

“This country is almost inundated with orthodox zealots, tracts; or, as one of our wags observed, “Tract Smiths.” In order to save the people from such preposterous delusions, and to enable them and us, (aside from other considerations) to enjoy

rational liberty, a few proscribed ‘infidels’ of us, as we are termed, are putting our shoulders to the wheel, in order to crush the hydra, ere it becomes too powerful. Enclosed you will find twenty dollars, and I trust in a few months I shall be able to send you a number of subscribers from other towns in our state. It requires nothing but energy and a few talented preachers among us, to be rid of that worse than worthless nonsense—orthodoxy.”

Extract of a letter from Ohio.

“As it respects the affairs of our nation, civil as well as ecclesiastical, I have long been of your opinion; and firmly believe that if ever our goodly political bark is wrecked, priestly influence is the rock on which it will split. Church and state despotism are legitimate twins. It is not the number, nor the talents, and, least of all, the strength of their doctrines, that should appal us: but they have got the start; they have occupied the ground, and have gathered a rich harvest in the field of folly and credulity before we were on the alert. Yet we will never despair. Our motto must be “dont give up the ship.”

BRITISH UNIVERSALIST.

We have lately perused the first number of this interesting periodical, published at Glasgow, Scotland. It gives us cheering intelligence of the rapid progress of liberal christianity in that country. The Editor, Rev. J. Edmunds, preached, in the month of March last, to an audience of **TWELVE THOUSAND!!!!** Doctors of Divinity, “can ye not discern the signs of the times?”

UNIVERSALIST ASSOCIATIONS.

The Union Association met at Cincinnati, O. on the 16th of May last. Rev. S. Tizzard was chosen Moderator, and Rev. A. H. Longley, Clerk. Circular Letter by Rev. J. C. Waldo.

The Central Association met at Warren, N. Y. Brs. S. R. Smith, D. Skinner, and N. Stacy, were chosen a committee to superintend the publishing of Universalist tracts, pamphlets, &c. This is as it should be. It is high time that this plan of propagating rational ideas of our Heavenly Father, his purposes and designs, were adop-

ted throughout the Universalist connexion.

The Northern Conference of Universalists met at Burke, Vt. on the 3rd of June. Circular by Br. A. Ward.

The Conventional Association convened at Newport, N. Y. June 17. Circular by Br. George Messinger.

The Boston Association met at Charlestown, Mass. on the 4th of June. Adjourned to meet at Boston, on the first Wednesday in December.

The Providence Association held a meeting at Pawtucket, R. I. May 20. Circular by Br. Frieze.

The New York Universalist Convention met at Utica on the 13th of June. Circular by Br. S. R. Smith, who says, that at no period since the establishment of Universalism in this state, have the evidences of permanent prosperity been so great as at the present time.

The Maine Universalist Convention was holden at Readfield, Maine, on the 24th and 25th of June. Our venerable brother William Frost, was chosen Moderator, and Brs. N. C. Fletcher and A. Merrill, clerks. Twenty-six ministers were present, and twenty-one lay delegates. Three young men received letters of fellowship, and also two clergymen from other denominations, viz. Rev. Samuel Brimblecom, a gentleman of distinguished talents and attainments, pastor of the Unitarian Society in Norridgewock; and Rev. Moses M'Farland, of the Free-will Baptist connexion. The truth is exerting a mighty influence in Maine. Circular by Br. Fletcher.

The Black River Association convened at Rutland, N. Y. Circular by Br. A. Wood.

We have tried to keep an account of the multitudes of New Societies that have been formed, and the churches that have been erected, but in vain. They increase so rapidly, that it is well nigh impossible 'to keep the run of these things.' New Societies have lately been formed in E. Hempfield, Pa. Essex, Mass. Marshall, Oneida

co. N. Y. Russia, Herkimer co. N. Y. A new church in Middleville, N. Y. Another about to be erected in Salisbury, N. Y. A new Society at Woonsocket Falls, R. I. Others at Barnstable, Mass., Pultney, Vt., New Portland, Me.; and new churches at Sandy Bay, Mass., Hanson, Mass., Woburn, Mass., Hingham, Mass., Livermore, Me., Dover, Vt. Gloucester, Mass. &c. &c. So we go.

GOSPEL ADVOCATE.

I had come to the determination hereafter to make no reply to any thing that might emanate from the pen of Mr. Brownson, of the Gospel Advocate. Indeed, I hoped that his former malicious attempt to injure me, would have been sufficient to satisfy him. But it seems, that not satisfied with my having sacrificed some five or six hundred dollars, for the good of the Advocate, but he must sacrifice my good name. The following is from the Advocate of July 11.

Br. Fisk, of the New-York Gospel Herald, is requested to notice in his paper, that the sermon from L. S. Everett, published in his 13th No., was first published in the 6th No. of the Gospel Advocate.—He is requested to do this, because he informed his readers that Br. Everett was engaged as a contributor for the Herald, and that two sermons were expected from him soon. We have authority for saying, Mr. Everett has never engaged to contribute for Mr. Fisk's paper, and we think Mr. F. has not taken the proper course to make his readers believe so."

Now let facts speak.

Extract of a letter from Rev. L. S. Everett to T. Fisk, dated, Auburn, N. Y. December 22, 1828.

"O. A. Brownson will succeed me as editor—shall write for all hands; so look out for L. S. E. among your great names."

—"I'll stick by you, till every gun is fired and the ship sunk: when I get to Charlestown, I will do you all the good I can."

Extract of a letter from Rev. L. S. Everett, dated, Charlestown, Mass. February 3, 1829.

"I will soon make you a sermon, and send it on, and I'll help you all I can. I

am so drained of every thing worth publishing, that I must take time to breathe, before I can do any good to any body."

In another letter, Mr. Everett says, "I shall send you on two sermons soon."

Our readers can now judge, whether or no Mr. Everett "engaged to contribute for Mr. Fisk's paper," or whether I "have taken a proper course in making my readers believe so." I requested Mr. Doubleday, as an act of justice to me on a former occasion, to publish my refutation of the charges alleged against me by Mr. Brownson, and this was refused. I was not allowed to be heard in my own defence. I now make the same request with regard to these new accusations. With Mr. Brownson and the Gospel Advocate, I have done for ever. He may accuse me of murder or robbery—I shall not reply.

T. FISK.

BELIEVE, OR BE DAMNED !

So says the believer in eternal damnation. "Believe! believe! or you will be plunged into an endless hell, to suffer the burning wrath of God for ever! "I do believe," says the Universalist. "What do you believe?" "Why, I believe that all men will be saved." "Then you will inevitably be damned."

Reader, I am in a dilemma. How shall I get out of it? Shall I say that I believe all men will be damned?" In this case the matter would not be amended. For if I believe in universal damnation, I cannot believe in my own salvation.

To close these remarks, I will state how the subject appears to my mind. "Believe that you will be damned, and you will be saved. Believe that you will be saved, and you will be damned."

A. C. T.

A FREE THINKER.

An itinerant preacher, a few years since, while discussing on the subject of sects, observed—"Some of you may, probably, wish to know to what sect I belong. I can tell you in very few words: I am a Free-Thinker. Not that I belong to a particu-

lar sect of that name, but I am a Free-Thinker on this wise: *I think*, and if afterwards, I discover that I thought wrong, I take the liberty of thinking again."

It appears as though the above may be improved to advantage. Should we not all be *such* Free Thinkers? Should we not renounce every opinion, no matter how dearly we have valued them, which later evidence has discovered to be erroneous?

We are all aware of the deep impression made upon our minds by education, and the prepossessions of youth. From these it is impossible for us to be wholly exempt. But it would seem to be not only our duty, but our reasonable privilege, continually to examine, thin', and judge for ourselves. Solomon was of opinion, that a fool never changed his opinions, but that a wise man changed often. That this opinion is correct, daily experience testifies.

A. C. T.

DAMNATION OF INFANTS.

Light is progressing. It is of a progressive nature. A very few years have been swept into the bosom of the past, since a doctrine was publicly propagated from the pulpit—a doctrine so utterly devoid of common feeling, so irreconcilable with the eternal principles of justice and mercy, so heart-rending to the better feelings of our nature, that every person of the least sensibility, must rejoice at its banishment from the profession, if not from the creeds, of most Christians. The doctrine to which I allude, is placed at the head of this article. It was so revolting even to the hard heart and callous feelings of John Calvin, that he called it a "horrible decree." It behooves us not to say, how much pain has been endured by parents in frequently hearing that "the streets of hell are paved with the skull bones of infants not a span long."

However, at this enlightened age, former believers in the horrible sentiment under consideration, have almost unanimously agreed that ALL children are inclu-

ded in the covenant of redemption. But light is progressive. All of us have been children—*ergo*, all are included in the covenant. From the progressive nature of light, we predict the period, when not only the little children will be permitted to go to heaven without molestation; but that the belief will be as extensive as creation.

A. C. T.

COMMUNICATIONS.

MR. EDITOR,

Having lately perused ten letters by Rev. Joel Hawes, of Hartford, entitled, "Reasons for not embracing the doctrine of Universal Salvation," and a review of those letters by Mr. R. C. nfield, I could not but observe one passage in the letters, which Mr. C. has not particularly noticed. On page 54, he says: "What is the effect of this doctrine in places where it is preached at the present day? Does it produce conviction of sin? Does it excite the inquiry so often made under the preaching of the Apostles, '*What must we do to be saved?*' Does it bring men to repentance and a holy life?" &c.

On reading the above, I cannot resist the wish to be indulged in a few interrogatories. What is the effect of the doctrine of endless misery, as it is usually preached? Does *that* produce conviction of sin, and excite the inquiry mentioned in the extract? Does *that* bring men to repentance and a holy life? I answer fearlessly, *no*. Such preaching requires the aid of a highly excited imagination to give it *any* effect; and hence, in times of great religious excitement, commonly called "revivals," the effect of such preaching is mostly visible. In most other cases, as its preachers themselves declare, even a belief of it serves but to harden the heart, and confirm the sinner in his sinful course. But I have a more direct method of answering the Rev. gentleman's queries. I assert that there is no evidence, whatever, that the Jews, who exclaimed, "Men and brethren, what shall we do?" &c. Acts 2: 37; or the Jailor,

Acts xvi, 30, had either of them heard a word on the subject of future punishment; on the contrary, we know that Peter's preaching was as unlike modern orthodoxy, and as like Universalism, as can well be imagined. He addresses those who had crucified Christ, as "men and brethren," not as hell-deserving sinners; and tells them that the promise is unto them.—Promise of what? of endless punishment in hell? I think not. Paul says: "The goodness of God leadeth to repentance;" and what was the effect of Paul's preaching? It is remarkable that on the first preaching of the gospel by the Apostles, which is so freely copied by Luke in the Acts, we never find one of them once touching upon this darling tenet of orthodoxy; and although the consequences of believing the gospel are frequently mentioned, (see Acts ii, 38, and xvi, 31,) yet not a word is said of the endless misery of those who reject it. As we are well aware of the good effects of preaching Universalism by Peter and Paul, it behooves Rev. Joel Hawes to produce evidence of the equally good effects of preaching the endless misery of the wicked.

S. HAMMOND.

TO THE TEACHERS IN ISRAEL.

ORIGINAL ANECDOTE.

When Br. Myers, on a late occasion, delivered a discourse before the Universalist Society in Marietta, Pa. there were two candles placed before him, which caused a double shadow of his form to appear on the wall behind him. A small boy, present at the meeting, observed the two shadows, but said nothing. At a subsequent meeting, the same cause also produced two shadows of the reader for the evening.—The same boy was again present, and noticing it, his astonishment could not, as before, be confined to his own breast; but on his return home he made his mother acquainted with it. "When Mr. Myers," said he, "preached, he had two shadows, and last night, when ——— was reading, there were two shadows again!" The *pious* mother sagely replied, "You should not go to these meetings—one of those shadows was the Devil's shadow."

As you, by your teachings, have induced people to believe in this almost almighty being, you perhaps, can inform us whether the mother was correct; and if so, please explain how an invisible personage (as he was on these occasions,) could have a visible shadow.

A. B. G.

Of the two great parties into which professing Christians are divided, one recommends to us to investigate, to scrutinize, to search and think for ourselves—the other to shut up our eyes, to reject our faculties, and believe as we are told.—Which shall we follow? S. H.

It has been generally understood, that one great principle contended for, by the Reformers, in their struggles against Popery was, the right of private judgment in matters of faith—and still, as soon as we exercise this private judgment, and happen to differ from the orthodox standard in consequence, they doom us to an endless hell, which, in our “private judgment,” the Scriptures tell us nothing about. Do we need another Reformation? S. H.

BRIEF DIALOGUES—NO. 8.

Limitarian. In the conversation between Christ and the Saducees, on the resurrection, Christ is made to say, by Luke xx, 35, “But they which shall be accounted *worthy* to obtain that world, and the resurrection from the dead,” &c. How does this agree with Universalism?

Universalist. Perfectly. We have only to ascertain how many are raised from the dead, to know how many are worthy.—Now you agree that *all* will be raised—of course *all* are worthy, unless God will, in a mistake, raise some as worthy who are not so.

L. True; but will all who are raised, obtain that world spoken of?

U. Meaning heaven? I answer, “As in Adam (“the image of the earthly,”) *all* die, *even so* (“equal on both sides,” and in a manner equally certain,) in Christ, (“the image of the heavenly,”) *all* shall be made alive.”

L. You are not aware, probably, that the meaning we put on this is, that all who are in Christ, and they only, shall be made alive, and the rest shall remain in eternal death, though raised in the resurrection.

U. I am willing to abide by the text as to its own meaning.

L. That, in its literal meaning, is against me. May it not, however, mean, that they shall only be raised in the resurrection—not made happy?

U. How are the dead raised, and with what body? Is it not in a heavenly, immortal, powerful, glorious and incorruptible state? How then can they be miserable?

L. Satan is the same, and yet we do not believe him to be happy.

U. Do you believe he is glorious and heavenly, or is he corruptible?

L. He was such before his apostacy.

U. Is he *now* so? If not where is your argument? But I have yet stronger proof. You acknowledge that all will be made alive *in Christ*, but doubt whether they will even then be pure and happy. Now, on this point, Paul is very express and plain. 2d Corinth. v, 17: “If any man be *in Christ*, he is a new creature: old things are passed away; behold, all things are become new.” Can any thing be more plain?

L. I am not yet convinced, and hope to prove it before long. A. B. G.

SAFE ENOUGH—NO SOULS.

A Methodist preacher in this city, a few Sundays ago, said, “Show me a Universalist, and I will show you a person who has no soul!” If this be the case, we are in no danger of endless damnation—that’s certain.

A HEARER.

INSANITY.

Rev. Mr. B. of this city, a short time since, having heard of the illness of a highly respectable person, (to whom he was personally unknown) thought it a fine opportunity to gain a proselyte. He accordingly called, and began without the least ceremony, to ask the sick man, if “he was willing to be damned,” &c. when the wife, supposing him to be deranged, desired him to leave the house. He did so—whereupon she expressed her satisfaction, in that she was not obliged to call in the neighbours, for she was sure “he was a crazy man!” X.

UNIVERSALIST REVIEW.

[We have hitherto neglected to notice, so fully as we could have wished, that most excellent work, "The Ancient History of Universalism," by Br. Hosea Ballou, 2d, of Roxbury, Mass. This has been owing, not to the want of inclination, but the want of time. The able Review which we commence in this number, is from the "British Universalist," published at Glasgow, Scotland.]

The Ancient History of Universalism: From the time of the Apostles, to its condemnation in the Fifth General Council, A. D. 553. With an Appendix, tracing the Doctrine down to the Era of the Reformation. By Hosea Ballou, 2d, Pastor of the Universalist Society in Roxbury. Boston: Marsh and Capen. pp. 328.

We have been called to the performance of no duty which has given us the satisfaction we now enjoy, in presenting our readers with an account of this work.

Mr. Ballou has commenced his History at A. D. 90, a period at which the most of the New Testament had been written, and all the Apostles, save the venerable St. John, had passed from the stage of human life. We are informed in the Preface, "that the Ancient History of Universalism, is naturally distinguished, by certain peculiarities, into three successive periods: the First, extending to the year 190, affords but few indisputable traces either of that doctrine, or its opposite; the Second, to 390, or 394, is distinguished by the prevalence both of Universalism and of the doctrine of endless misery, without producing the least disturbance or uneasiness in the church; the Third, reaching to the Fifth General Council, in A. D. 553, is marked with continual censures, frequent commotions, and some disgraceful quarrels, on that subject." In relation to the first period, our author gives the opinions of the Christians concerning future punishment and the eventual salvation of the world, illustrated by extracts from all the writings

extant at that time, in which the subject was introduced. Here the Epistle of Clemens Romanus; the Epistles of Ignatius; the Epistle of Polycarp; that of Barnabas; the Shepherd of Hermas; the Sibylline Oracles; the writings of Justin Martyr; a Relation of the Martyrdom of Polycarp; the Oration of Tatian; the Letter of the Churches of Lyons and Vienna; two productions of Athenagoras; a Treatise of Theophilus, and the works of Irenæus, are passed before the reader, and every thing in them is extracted whence the opinions of the Christians, during this period, concerning the future state of man, could be drawn. An account is given also of the early Gnostic sects; and particular care is taken to show what notions they entertained that were peculiarly odious to the Orthodox.* Of the works we have mentioned, some authors seem to have believed in annihilation, some in future punishment, though there is no indisputable proof they thought it to be endless, and one, at least, (the author of the Sibylline Oracles,) held, to the eventual restoration of all mankind. Of the Gnostic sects, many believed this doctrine; but they were not reproached on that account by the Orthodox; and although they were most warmly and bitterly opposed, and notwithstanding what were thought to be their greatest errors were carefully pointed out, it does not appear that the particular tenet of the salvation of all souls was regarded as obnoxious. So far as the first great division of his subject is concerned, our author gives a condensed view of the result of his labours, as they affect the question of Universalism, in the following words:—

"Thus far, however, we have carefully

* I would also take this opportunity, once for all, to apprise my readers of the sense in which they will find certain terms and phrases used in the following work. By the popular terms *orthodox* and *heretic*, I mean, not the true and the false creed, but the predominant, or catholic, and the dissenting, or anathematized.—*Extract from the Preface to the History.*

presented, in his own words, the opinion of every writer whose works are extant; and we have also produced the views of the heretics upon this subject, from the best authorities within our reach. To the reader belongs the privilege of such reflections as the whole case, now pretty fully laid before him, may suggest. We will, however, observe, that of the Orthodox writers, nearly all allude to, or expressly assert, a future judgment, and a future state of punishment. Several call it the *everlasting*, the *eternal* fire or torment; but out of these there are three who certainly did not think it endless, as two of them believed the damned would be annihilated, and the other asserted their restoration to bliss. What were the views of the remaining four, upon this point, cannot be determined; since the circumstance just mentioned shows that their use of the word *everlasting*, is no criterion. The others whom we have passed in review, are silent with regard to the duration of misery.

"To these remarks we must add, that such of the Gnostic sects as are thought to have held the salvation of all souls, still flourished; but their history, like that of all the heretic christians, is obscure and uncertain.

"Among the Orthodox, it is curious to mark the seeming progress of sentiment concerning a future state of punishment. In their earliest writings, that of Clemens Romanus and those of Ignatius, it is either wholly omitted, or else expressed in the most indefinite manner. Afterwards, we find it introduced as a peculiar motive of terror; and as such, it became more and more employed, even by those who expressly assigned it a limited duration.—When the Greek philosophy and heathen superstitions began to prevail in the church, they soon succeeded in delineating the whole *topography* of the infernal realm, pointed out its division, described its regulations, and familiarly brought to light all its secrets." pp. 67, 68.

The second of the general divisions into which the History may be arranged, embraces a period of about two centuries, during which, both Universalism and the opposite doctrine prevailed in the church, without any contention or animosity on

† Viz. Barnabas, Hermas, Sibylline Oracles, Justin Martyr, Relation of Polycarp's Martyrdom, Theophilus and Irenæus in the Letter of the churches of Lyons and Vienna, and in his work against Heresies.

that account. The eminent Universalists of this period, are Clemens Alexandrinus, after him the renowned Origen, and most probably Origen's admirers, among whom we may reckon Alexander, Bishop of Jerusalem; Heraclas, Bishop of Alexandria; Ambrosius, the patron of Origen; Firmilian, Bishop of Cæsarea, in Cappadocia; Gregory Thaumaturgus and Athenodorus, Bishops of Pontus. Victorinus, Bishop of Petabium, on the Danube, was probably a Universalist; as was Pamphilus; and Eusebius, Bishop of Cæsarea, well known by his Ecclesiastical History; Titus, Bishop of Bostra; Basil, the Great, and his brother, the Bishop of Nyssa; and, were it not for the indecision he sometimes manifested. Gregory Nazianzen; Didymus, of Alexandria; Jerome, until the latter part of his life; Evagrius Ponticus; Palladius, of Galatia; Isidorus, of Alexandria; and John, Bishop of Jerusalem. Although all these probably held to Universalism, and some of them defended it at length, yet they were not reproached on this account, nor was the doctrine made the subject of any opposition or complaint.

[To be continued.]

PROPOSAL,

BY T. FISK,

For publishing by subscription, in the city of New York, a Treatise on Divine Government, by Dr. Southwood Smith, from the fourth London edition.

This work is too well known to the American public to need any recommendation. It will be printed on good paper, with new type. The volume will contain from three to four hundred pages, 12mo, and will be afforded at \$1 bound. Agents who forward five dollars, will receive six copies. The work will be put to press immediately. Depositories will be established in all the principal towns in the country. Orders addressed to T. Fisk, will receive prompt attention. Editors friendly to the cause of truth, will be pleased to insert the above.

Universalist Books,

Pamphlets, and Sermons, for sale at the Office of the Gospel Herald,

SELECTED.



STANZAS.

Forever gone—oh chilling sound
That tells the knell of hope and joy,
Potent with torturing pangs to wound,
But not in misery to destroy.

Forever gone—Oh, madness wild
Dwells in that drear and atheist doom;
But death of horror is despoil d,
When heaven shines forth beyond the tomb.

Forever gone—Oh dreadful fate!
Go visit nature—gather thence;
The symbols of man's happier state,
Which speaks to every mortal sense.

The leafless spray, the wither'd flower,
Alike with men own death's embrace;
But bursting forth in Summer hour,
Prepare anew to run life's race.

And shall it be that man alone,
Dies, never more to rise again;
Of all creation highest one,
Created but to live in vain?

Forever gone—oh, dire despair,
Look to the heavens, the earth, the sea,
Go read our Father's promise there,
Go, heir of immortality.

INFALLIBILITY.

Extract from Dr. Chalmers' sermon, "on the doctrine of christian charity applied to the case of Religious difference."

"It is said of the Papists, that they ascribe an infallibility to the Pope, so that if he were to say one thing, and the Bible another, his authority would carry it over the authority of God. And, think you, my brethren, that there is no such Popery among you? You all have, or ought to have, Bibles; and how often is it repeated there, 'Hearken diligently unto me.' Now, do you obey this requirement, by making the reading of your Bibles a distinct and earnest exercise? Do you ever dare to bring your favorite minister to the tribunal of the word, or would you tremble at the presumption of such an attempt, so that the hearing of the word carries a greater authority over your mind than the reading of

the word? Now this want of daring, this trembling at the very idea of a dissent from your minister, this indolent acquiescence in his doctrine is just calling another man master; it is putting the authority of a man over the authority of God; it is throwing yourself into a prostrate attitude at the footstool of infallibility; it is not just kissing the toe of reverence, but it is the profound degradation of the mind and of all its faculties; and without the name of Popery,—that your bosoms, your souls may be infected with the substantial poison, and your conscience be weighed down by the oppressive shackles of Popery. And all this, in the noon day effulgence of a Protestant country, where the Bible, in your mother tongue, circulates among all your families,—where it may be met with on almost every shelf, and is ever soliciting you to look to the wisdom that is inscribed upon its pages.

WANT OF ZEAL.

If Universalists had one twentieth part of the zeal and perseverance in building churches and settling ministers, which the orthodox have, we do believe there would not be a town in the U. S. in which Universalism would not be well established.

We do not desire that Universalists should follow the example of the orthodox in the pitiable means they make use of to build up their tottering cause, but we do want, that they should show somewhere near as much zeal in a good cause, as others do in a bad one.—*Chr. Intelligencer.*

Every man ought to bear it in mind, that the meaning of *Gospel* is *good news*. Nothing relating to the Gospel, then, ought to be so explained as to make it inconsistent with good news. But is the notion that God hates us good news? Is the doctrine of endless misery good news?—*Ib.*

STILL FARTHER SOUTH.

A friend in this city from New-Orleans, says that a Universalist Meeting House is now building in that city. Not the strong current of the Mississippi goes forward with more irresistible course than truth.—*Tr.*

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SERMON XXVII.

BY REV. RUSSELL STREETER.

“And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.” ROMANS 5 : 11.

The vast importance attached to the doctrine of *atonement* by Jesus Christ, renders it proper for us to make it a subject of particular consideration. Our remarks will be characterized by brevity. The value of a discourse is not always to be determined by its length. Let us devote our undivided attention, therefore, to the following exposition.

1. We shall define the phrase, *atonement* of Christ. This phrase is in the tongue of almost every one who speaks on the subject of the Christian religion. But alas! how few have any definite ideas or sentiments concerning it! Most people appear to be grasping at a multitude of morals and sentences, which convey no definite or intelligible meaning. This is a very unhappy state of things, in relation to a subject of such acknowledged moment. It affords ambitious and designing men an opportunity of disposing of their learned and subtle arguments, at a very lucrative rate, and secures the perpetual market for such merchandise, by keeping the people ignorant of the subjects of their inquiry. They are as Ephraim feeding upon east wind,—continually dissatisfied; and still longing for more of this unsubstantial food.

If the doctrine of atonement is a subject of revelation, then, most certainly, it can be defined and illustrated; and if it is not a subject of divine revelation, the multitude ought to be informed of the fact, and govern themselves accordingly. Let us endeavor to settle this question, once for all, by a direct appeal to scripture and reason.

The word *atonement* is found in no passage, except our text, in the New Testament. I regard this, as an important fact. But the same original word, *katallagen*, which is rendered atonement, occurs frequently, and is translated—*reconciliation*. This is good evidence that it should be so translated in the passage just read. It would make the Scriptures harmonious, and the meaning of the text easy of apprehension. Its meaning would be obvious to all. Thus—“And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the *reconciliation*.” “God was in Christ, *reconciling the world unto himself*.” Dr. Adam Clarke, in his Commentary, supports this view of the subject. He says,—“It was certainly improper to translate *katallagen* here, by *atonement*, instead of

reconciliation; as *katallasso* signifies *to reconcile*, and is so rendered by our translators in all places where it occurs. It does not mean the atonement here, [where does it?] as we [Methodists] generally understand the word, viz the *sacrificial death of Christ*; but rather the effect of that atonement, the removal of the enmity, and by this, the *change* of our condition and state; from *kata*, insensitive, and *allasso*, *to change*; the thorough *change* of our state from enmity to friendship." We esteem the testimony of the learned Commentator, in this case, as highly important. For it must be considered that he was literally compelled so to render the word, and did not do it from choice. He could not in conscience do such violence to the apostle's language, as to retain the word *atonement*, as the best and correct translation of the original word. He admitted the truth of this, though it put his old notion of atonement, viz. the *sacrificial death of Christ*, in jeopardy. We wish all Commentators would exhibit equal candor. If all our spiritual guides would be as frank and honest, in their avowal of their sober convictions, the common people would so understand the doctrine of atonement by Jesus Christ. They would see that it means the same, as reconciliation to God, or a thorough change from enmity to friendship, and from darkness to light, or from error to truth. Such a change of heart or moral condition is very desirable, and a *revival* of religion directed to this end, would be promotive of genuine reformation. Would preachers exhibit the doctrine of atonement, as above explained, it would naturally tend to the people's advancement in knowledge and virtue—in their reconciliation to the moral government of God. Then would our text perfectly harmonize with the next preceding verse, as well as with many other scriptures.

But if any are tenacious of words, and especially, are determined to receive the Bible in the dress in which it was presented by king James' translators; we have only to ask their indulgence for a moment, and they will perceive that the state of the argument will be the same. For we have it from good authority—and indeed it will be disputed by none—that the primitive import of atonement, agrees very nearly with reconciliation; so that we only prefer the latter word on account of its greater force and perspicuity, in the case we are considering. *Atonement* is a sort of compound word, being composed of three monosyllables, viz *at-one-ment*; and implies agreement, harmony, union. When the unreconciled receive the atonement, then, they are brought to an agreement with God. They harmonize and unite in his pleasure and precepts. This language is, Not my will, but thine, O God, be done. Hence the gospel is called "the word of reconciliation"—"the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself." See 2 Cor. 5: 18, 19, 20.

But will similar remarks to apply to this subject, as it is interwoven in schemes of human invention? Do they confine the work of atonement exclusively to the creature? We think not. Even Dr. Clarke, candid as we have seen him, could not be satisfied, without dragging into his remarks on our text, the old notion of *sacrificial atonement*. Like thousands of others, equally renowned for erudition and talents, he could not think it was enough for the sinner to be thoroughly changed in the state of his mind, from enmity to friendship; but God himself must also—if we may *reverently* speak it—*be changed*, or become reconciled to the sinner! He probably had his eye on that darling point in orthodox theology, which represents one Person in "the adorable Trinity," as dying upon the cross, to satisfy divine justice, and re-

concile another Person in the Godhead, to a sinful world!! Horrible! horrible indeed! The mere mentioning of such an absurdity, is sufficient in this day of critical inquiry, to ensure its rejection. Its refutation is imprinted on its very face. Hence it may be safely dismissed without ceremony.

2. We shall next treat of the necessity of atonement or reconciliation by Jesus Christ. And here too, we must be guided by the testimony of revelation. Romans 5: 6, 7, 8. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." See Also, Col. 1: 19, 20, 21. "For it pleased the *Father*, that in him should all fulness dwell: And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven. And you, that were sometime alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled."

Man's moral or spiritual condition, then, rendering the reconciliation necessary, is evident from the above scriptures. It is a state of sin—ungodliness, enmity, alienation from God by wicked works. The change which he experiences in being reconciled, makes him virtuous, godly, friendly and near to God by good works. Thus are the doctrine and morality of the gospel united. So long as man continues unreconciled, he must be miserable. Reconciliation is essential to happiness. It is God's most benevolent work upon the heart, and produces pure bliss. To meet the necessities of the case, it must be general or universal; for, Paul says, "We have before proved that both Jews and Gentiles were all under sin;" and the sad experience and observation of all ages, fully corroborate that degrading fact. God beheld a world lying in wickedness, and therefore, determined to reconcile the whole world to himself, by making all men holy, and consequently happy.

And yet, this doctrine only provokes another question, viz how did men become sinners, so as to need reconciliation? This question has become a sort of *gordian knot* among theologians, and must be answered by appeal to the scriptures, or not at all. Let St. Paul attempt an answer.—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The meaning evidently is, that all sin may be traced back to one man, Adam, as the source from which it sprang, or the occasion of its existence. But the apostle could not mean, either that Adam was morally accountable for the sins of his posterity, or they for his. Such a thing is utterly inconceivable. Strictly speaking, one man cannot be *punished* for the sins of another; and yet, he may *suffer* in consequence of them. There is an essential difference between suffering by reason of another person's sins, and being punished as a sinner. Such a state of suffering may be called a misfortune or calamity, but not a punishment.

The innocent frequently suffer, in a great degree, in consequence of being connected with the guilty; but they do not, on that account, participate in their guilt. And so may individuals, families, and even communities, be contaminated by wicked examples and corrupt precepts, and be led into sin and consequent wretchedness; but they suffer no further, morally, than they voluntarily sin against their own knowledge or convictions of right and wrong.

All beside this, may be reckoned on the score of calamities, to which all on earth, the innocent as well as the criminal, are liable.

On the other hand, people enjoy innumerable blessings in consequence of the *virtues* of others; but they are not bestowed as *rewards*, under such circumstances. The most profligate and wicked, share in the *fruits* of benevolent exertion; but they do not share in the virtues of their benefactors. The dispensation of blessings and calamities, belongs to Him, by whose pleasure we have our existence, and our respective allotments of good and evil, prosperity and adversity, enjoyment and suffering. He alone can understand the consequences of human actions, as they influence the conditions of others, in a thousand different ways, inscrutable to finite observation; but, of one thing we may be certain, that each individual is rewarded according to his own works, whether good or ill.

Hence, although Adam's transgression stands at the head of the long catalogue of crimes, yet, each individual of his offspring has been accountable for his own conduct. So thought St. Paul, who says,—“For as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.” Here is no ambiguity; the reason why all have been condemned is, that all have sinned, personally. No man is in the least danger of suffering condemnation as a reward of vice, unless he is personally sinful; nor can any one rationally expect personal justification, till he becomes personally holy. Neither blame nor praise can be transferred from one person to another, or be imputed, (as some would say) any more than eye-sight, hearing, hunger, thirst, pain, or any other sensation. Now, if we adopt the rule of interpretation here laid down, Scripture and reason will harmonize, and men be blest with a clear understanding of the Truth as it is in Jesus.

3. The joy consequent upon reconciliation, claims a moment's attention. “And not only so, but we joy also in God, &c.” All who participate in the same reconciliation of heart and mind, will, in the same degree, partake of the joys above mentioned. All unreconciliation produces misery. How great must that be then, which arises from alienation of heart—ennity to the fountain of good; and abandonment to wicked works? How deplorable the condition of all, who riot in opposition to the holy law of love, which God has given for our felicity, through faith, obedience, and acknowledgment of the truth? Such was the former condition of those of whom Paul spake. They were children of iniquity and wrath, even as others, till they beheld by the clear eye of faith, the exceeding riches of grace in the gospel of God. They beheld—were convinced—and reconciliation followed. They had joy in this life, by contemplating a blissful immortality to come.

And all who now become reconciled, or receive the atonement, in a similar manner, will participate of similar joys, and rejoice and exult in the manifestation of divine love; infinite goodness and grace. They will not only experience

“What nothing earthly gives or can destroy,

“The soul's calm sunshine, and the heart felt joy,”

but look forward by the vision of faith, and soar on the pinions of hope, to those cloudless regions of day, where bloom unwithering flowers in the fair fields of immortality and glory. Who then will not heed the exhortation,

“be ye reconciled to God !” Who would repine under the conviction ; that universal reconciliation will succeed the wide ; spread commotions of the human mind ? the turbulent agitations of a world lying in wickedness ? None, we answer fearlessly, none, who are real disciples of Christ. “The reconciliation of the whole world, will be productive of complete, universal holiness and bliss ; and the same hallowed affections which would lead us to desire these, will cause us to rejoice in the contemplation of that, by which they will be produced and perpetuated.—Amen.

SERMON XXVIII.

BY REV. HOSEA BALLOU, 2d.

“They have healed also the hurt of the daughter of my people slightly, saying, Peace, Peace, when there is no peace.” JEREMIAH 6 : 14

Every one knows that a wound may be so managed by a surgeon as to heal slightly over, and appear cured, and after all be left in a worse condition than ever, to fester in secret, and to eat away the life of the victim. Such is the case mentioned in our text : “they have healed also the hurt of the daughter of my people slightly.”

They, who had been guilty of this mismanagement, were the prophets and priests ; as we discover by the preceding verse : “from the prophet even unto the priest, every one dealeth falsely ; they have healed also the hurt of the daughter of my people slightly.” The Lord had prepared us, by what he said in the end of the foregoing chapter, to expect no better result from the management of this reverend class : “A wonderful and horrid thing is committed in the land ; the prophets prophesy falsely, and the priests bear rule by their means ; and my people love to have it so.” Chap. 5 : 30, 31.

It scarcely needs to be remarked, that by the wound which had been thus slightly healed, we are to understand, a sinful disposition,—an inclination to transgress : the worst and most malignant wound that ever afflicted human nature.

And the plain meaning of our text, when divested of its figurative dress, is, that the prophets and priests of that age, pretended to heal the moral disorders of the people, and finally professed to have actually done it, saying, “Peace, Peace,” but that, after all, they had, in reality, succeeded no further than to render the people what Christ afterwards pronounced them, like whited sepulchres, fair without, but within full of all manner of uncleanness. All they had done was but outside appearance ; the hearts of the people they had left as sinful as ever.

But it is of little use to call up the faults and mismanagement of a set of priests who lived two or three thousand years ago, unless their mistakes may serve to detect similar mismanagements among ourselves. Was it only in the days of Jeremiah, that the priests were ever liable to fall into such a pernicious mistake ? Let us see.

Let us examine the medicines and treatment used by the priests of latter times, to heal the hurt of the daughter of God’s people. Let us see whether the doctrines and modes of preaching now generally relied upon to reform

the world, are, in their natural influence, salutary, and calculated to effect this purpose. We will begin where those doctrines begin, with the character they attribute to human nature. You all know that it is a fundamental article of orthodoxy, that all mankind, in their natural state are totally depraved. This notion runs through the whole range of common preaching, and leaves every portion of religious instruction which orthodoxy affords. Now my friends what is the natural influence of this one sentiment,—total depravity? It certainly teaches sinners that they cannot render themselves worse, do what they will, than they already are; for who was ever so stupid as to imagine that man could become more than wholly depraved! But is this salutary? Is it not on the contrary, highly pernicious to destroy all apprehension of greater criminality, and thus to remove that natural caution which preserves the regular and the prudent from the excesses of wickednesses? But this is not all; this system teaches mankind not only that they cannot render themselves worse, but also that they cannot make themselves better, than they already are. My friends, I do not misrepresent this system, when I say that it requires men, on pain of eternal damnation, to believe that they can produce no change, no improvement in their minds which will be really for the better; and that, until God sees fit to effect a miraculous change, contrary to their whole nature, all their actions, and all their thoughts, be they seemingly good or bad, are alike infinitely wicked, and offensive in his sight. Preachers often tell sinners, in so many words, that to break off their vicious habits and to reform their lives, is to do nothing at all towards gaining the one thing needful; and that to devote their attentions to this, is in fact, only to lay a snare to entrap themselves in hell with the deluded moralists. Such is the doctrine, which thousands who do not believe a word of it, still support, because they think it the best calculated to promote morality! I have often reflected on the subject; and if an individual may be allowed to 'shew his opinion' in opposition to half the community. I say that the doctrine of total depravity is a poison so powerful, that, if made an important part of any system, it must neutralize every good property that ever was or ever can be, associated with it.

But it will, perhaps, be urged, notwithstanding orthodoxy teaches all that has been mentioned, yet it also exhorts sinners to repent and to become religious; by threatening endless torment on those who refuse or neglect. Let all this be granted; though it may be doubted whether it urges the most powerful motives,—and we will, for the present pass over the absurdity of exhorting men to do what it denounces as damnable heresy to imagine they can do,—we will only ask, *what is the great work* which it thus urges, and would compel people to perform? Answer: to fear hell; and to be willing to be damned. My friends, we have not accustomed ourselves to inquire, with sufficient attention, into the object of the affecting exhortations and appalling threatenings of orthodoxy. Let us be more particular. Is it to forsake their evil courses, to reform their conduct, to repent of the several sins they themselves have committed, and to commit them no more, that sinners are exhorted? No, indeed this is by no means the great, the all-important duty. Preachers of the doctrine under consideration, take particular pains to caution the sinner against mistaking this for the 'one thing needful.' This, they declare, is not religion, but dead morality; with all of which, one may just as well be damned, as without it. They sometimes inform us, how particular persons have lost the spirit of conviction, in this way; and

thus seared their consciences, and sealed their dreadful doom. The Lord, it is said, had begun to operate on their minds ; they were in a hopeful way ; they had become aroused from their lethargy, and awakened to a sense of their horrible condition. But, alas ! the devil came, and told them to amend their moral characters ; and they, deluded victims, took up with the fatal advice, and so sunk again into their false security, to awake no more, till they shall wake in hell !

Indeed, it is not uncommon for these preachers to say, expressly, that the abandoned wretch is in a fairer way of religion, than the virtuous moral man.

What is it, then, that they mean by exhorting us to repentance ? Why, they mean that we should repent, not so much of our own particular vices or crimes, but of that desperately wicked nature, with which it is said, we were born into the world ; or rather, that we should be alarmed on account of it. They mean that we should feel ourselves to be the subjects of God's wrath and curse, on account of this nature ; that we should despair of altering our condition ; and be brought to realize that nothing but a miracle on the part of heaven can afford us relief. These are the prime objects of all their exhortations, of all their promises and threatenings. However great we may suppose the force which their system can exert, we must remember that all that force is concentrated to such points as these, and here expended. Morality, or natural Virtue, instead of finding her cause warmly patronized by it, is treated rather as a heathen, vainly intruding herself into christian company.

SERMON XXIX.

Which say to the Seers, see not ; and to the Prophets, Prophecy not unto us right things, speak unto us smooth things and prophesy deceits."—*Isaiah* 30 : 10.

This passage has been often used to reflect a suspicious color on what is called smooth preaching, and to vindicate the propriety of a more terrific kind of religious instruction.—When hearers grow weary of being told that they are totally depraved, and heirs of endless woe, they are solemnly rebuked for joining with the ancient Jews, and saying to their faithful ministers, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits, and especially, if a preacher comes along, who teaches that God is Love and equally good unto all ; that all mankind are his children, and that he is in reality a Father unto them,—the cry is immediately raised, smooth preaching, smooth preaching !

Such opposers forget, or perhaps never knew that the Gospel itself is but another expression for glad tidings. They are too thoughtless to reflect that if proclaiming good tidings of great joy which shall be to all people, be in any manner wrong, it is God, not man, that must answer for it, before the tribunal. What a clamorous life would these modern opposers have led, had they lived when Christ sent out his twelve apostles and seventy disciples with orders to pronounce peace upon every city and house into which they entered ! "Peace, Peace, unto him that is far off, and unto him that is near, saith the Lord ; and I will heal him."

The smooth and deceitful prophesying, which the Jews called for, according to the passage at the head of these remarks, had no reference to any thing that exists at the present day. It was altogether of a political nature, and related wholly to national concerns, as the reader will perceive by examining the preceding part of the chapter from which the passage is taken. The Jews are there reproved for trusting in the shadow of Egypt, and strengthening themselves in the strength of Pharaoh, the Egyptian king. They were then told that Pharaoh and Egypt, in whom they trusted, should prove their shame and confusion; for that Egypt would despise a people so small and weak as the Jews.

In order to understand the whole of this subject, it must be observed, that in the preceding chapter Isaiah had foretold the captivity of Jerusalem by the Assyrians. The Jews, however, it seems, did not believe the prophet. They knew that Egypt and Assyria were rival nations, and watched each other's movements with the utmost jealousy; and they flattered themselves that should Assyria attempt to subjugate them, Egypt would gladly become their ally, in which case they had nothing to fear. They trusted in the shadow of Egypt; and while Isaiah was warning them of captivity, they felt so secure, that they commended the prophets whom they had under their direction, to speak only smooth things, and cherish their hopes of the protection of Pharaoh.

But God told them, as we have observed, that Pharaoh would prove their shame. And so it actually turned out: for when the calamities which Isaiah had threatened came upon them, it was Pharaoh himself who was the author of them. Pharaoh Necho first invaded Judea, defeated and slew king Josiah at Megiddo, put his successor, Jehoiakim, in bonds, and carried him to Egypt, after having laid a tax upon the country. This roused the jealousy of Sennacherib, king of Assyria. He saw with indignation, that the rival kingdom of Egypt had extended its conquests towards his own borders; and he gathered his forces, came and wasted Judea, took Jerusalem, which he nearly destroyed, and carried the people to Babylon, where they remained about seventy years.

Let the reader, with all these circumstances before him, peruse the chapter under consideration, and he will perceive the smooth prophesying, there mentioned, was not the preaching of any particular scheme of religion, but the prophesying of a national peace and security, when, in fact, the country was ere long to become a conquered province of Assyria. Such is the circumstance from which the unhappy ignorance of modern teachers has taken occasion to raise all the cry of 'smooth Preaching.' It is certainly to be wished, that before men set up for instructors of others, they would themselves learn to understand what they say and whereof they affirm.

It is curious to observe how the charge of smooth preaching is managed. Sometimes an orthodox preacher will bring it against another, who though believing just as he does, has not the faculty or the courage to hold up the terrors of his doctrine so as to appal his congregation; sometimes the whole orthodox party unites and brings it against the Unitarians and the Universalists; and sometimes the Unitarians themselves come forward and venture to lay the accusation at the door of the Universalists. It is a sort of foot-ball that has been kicked around the whole field of controversy, nobody agreeing where, or to whom, it belonged. It belongs to those who made it; and like any other ridiculous thing, had better be kept at home, lest it should expose the folly of its authors.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, AUGUST 29, 1829.

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VISITER AND TELEGRAPH.

"Whoso loveth instruction loveth knowledge, but he that hateth reproof is brutish."

Demetrius, the silversmith, who made shrines for the goddess Diana, *felt* that his craft was in danger when Paul preached to the Ephesians, and was fearful lest the goddess should eventually be despised, and her magnificence destroyed. But why did he fear? Was not the fame of Diana established upon the immutable principles of truth? Alas! because he *knew* the contrary to be the fact, he feared and felt. But where did he feel? He felt in a tender spot—his pocket. His wealth was at stake—his craft was in danger! Hence arose the necessity of putting down that heretic—that infidel, Paul. * * * *

"The Reformer is the name of a newspaper which is faithfully devoted to the cause of infidelity."

Thus commences an editorial article of nearly two columns, in the "Visiter and Telegraph," published at Richmond, Va. and devoted to the cause of self-styled orthodoxy. The editor is verily in fear.—Like Demetrius, he feels (in his pocket) that his craft is in danger, and that The Reformer, and other *infidel* publications, are producing a moral renovation, which will result in the downfall of priestly domination. If the cause advocated by the Visiter and Telegraph is founded on the principles of truth, why need its editor fear investigation? A house built upon a rock will abide the rage of the tempest and the tornado; and he who is assured of being an inhabitant thereof, will smile from his exaltation upon the puny efforts of those whom he believes to have made lies their refuge. But he who is conscious that he

has built without foundation on the sand, dreads the coming on of the gentle breeze which would cool his feverish brow.

By examining what principles are inculcated in the Reformer, we shall, 1. Ascertain what the editor of the Visiter and Telegraph understands by the term "infidelity," and, as the latter publication is intended to sustain what the former opposes, and to oppose what the Reformer sustains, we shall, 2. Ascertain the views of the orthodox paper under review as it respects the principles of Christianity.

1. What principles does the editor of the Reformer endeavour to sustain—and what does he oppose? The right of private judgment, the privilege of worshipping God according to the dictates of our own consciences, freedom of discussion, and the constitutional liberties of the citizens of the United States, may be mentioned as the leading features of the doctrines sustained by the editor of the Reformer.

2. He is opposed to Bible, Tract, and Missionary Societies, being of opinion that they are but links in the chain with which bigoted sectarians would shackle the mind of man, and establish a hierarchy in this (now) free country—he is opposed to priestly influence, believing that it is gradually tending to a union of church and state, and the introduction of a worse than inquisitorial tyranny.

This, then, is what the *pious* editor of the Visiter considers infidelity—for this is the object of the editor of the Reformer. Now, inasmuch as the former advocates what the latter opposes, and *vice versa*, it will follow that the writer of the article under review—

1. *Opposes* "the right of private judgment, the privilege of worshipping God according to the dictates of our own conscience, freedom of discussion, and the constitutional liberties of the citizens of the United States." For if he does not, he is as much an infidel on these points as the editor of the Reformer. But does he not oppose freedom of discussion? Certainly—

for he wishes to put such papers as advocate this point out of circulation—and to effect this object charges their editors and readers with propagating infidelity. In opposing this, he opposes the right of private judgment—attempts to compel all men to worship as *he* worships—and this opposes our constitutional liberties.—These points the editor of the *Visiter* must concede, or agree that he is as confirmed an infidel on these subjects as the editor of the *Reformer*.

2. The writer of the article under review, advocates what the *Reformer* opposes—ergo, he advocates the creed of a sect, unwarrantable priestly influence, and Bible, Tract, and Missionary Societies as the means of uniting church and state, and establishing a national religion! These are opposed by the *Reformer*. If I am not mistaken in the editor's views, he is not opposed to priests as men, but to their influence as priests, and the unwarrantable and dangerous use of that influence. He is not opposed to the Societies we have mentioned as the means of doing much good—but to the perversion of their ostensible object. Facts which are indisputable warrant the opinion that they have become altogether sectarian, and, by means of priestly influence, are hurrying on to the (orthodox) devoutly wished-for consummation—that of an ecclesiastical establishment. If the editor of the *Visiter* opposes such an event, he is as infidel in deprecating it, as the editor of the *Reformer*, and would be as infidel in practice, had he as sufficient evidence that such is the grand object of a "christian party in politics." Has the editor of the *Visiter* ever read Dr. Ely's 4th of July Sermon? A candid perusal thereof will convince him, (though unwillingly) that his implied contradiction of the design of a certain sect, has been made without due knowledge and consideration.

"In respect to the tendency of these publications, [the *Reformer*, Universalist papers, &c. which he calls infidel] it may be remarked, that *at home*, where those who conduct them are well known, they

do comparatively but little injury; they have little influence in the places where they are printed, except over the most *vicious* and ignorant part of Society. *There*, their statements pass for what they are worth."

Such is the language of the article under review! Is this the evidence of the writer's "benign spirit of Christianity?" Of the Universalist editors and writers we shall say nought—it might appear egotistical. But is the editor of the *Visiter* acquainted with Theophilus R. Gates, the editor of the *Reformer*? If he is not, I can tell him that from personal knowledge, I can truly say, that I know not a more worthy man. He is no sectarian—no stickler for a creed. But if we are to judge him by his fruits (and how else shall we judge?) he is truly a disciple of Christ. Philanthropic in his views, and liberal as it regards those who differ from him in sentiment, he feels no desire to set at nought his brother, and doom him to eternal misery. The statements of such a man, will, and do, pass for what "they are worth," "at home," and where he is *well* known. Those only, who know him not, will doubt, at least, his sincerity. We leave the expression, "the most vicious and ignorant part of society," for the individual comment of our readers." A. C. T.

PROGRESS OF TRUTH.

Upon no subject do we dwell with greater delight than that of the progress of liberal christianity. The mind of man has so long been manacled, and so long has the night cloud of superstition hung dreary and chill over the moral world, that every ray of light which breaks in splendor upon us, appears as tidings from a 'better land,' and the harbinger of a 'new heaven and new earth, in which dwelleth righteousness.'

To every liberal mind, the progress of liberal sentiments must be acceptable—and knowing that the readers of the *Herald* are of the liberal caste, we have, from time to time, given such information on ~~this~~ subject, as has been communicated to us.

Br. O. WHISTON, who recently commenced the ministry of reconciliation, lately visited the town of Salem, N. J., in which

place he found a *majority* of the inhabitants favorably disposed to the belief in the final reconciliation of all men. He delivered two discourses to audiences of about 600, who appeared to be anxious inquirers for the truth which maketh free. As is usual on such occasions, he was anathematized, and delivered over to the sole use and behoof of Satan forever, by our opponents. The Methodist clergyman spoke of him as an infidel, &c., and the Episcopal brother, taking "time by the forelock," denounced him before he had publicly delivered his message of peace. These are favorable indications of the future progress of the cause. Our friends talk strongly of erecting a church.

On the 6th instant, he delivered a discourse at Norristown, Pa. to an attentive and crowded audience; and on the Sunday following, visited Reading, Pa. The progress of truth in this beautiful town is truly great. The fanaticism of Finney, instead of retarding, has urged the march of intellectual emancipation.

Having myself recently visited the interior of this state our readers may probably be gratified to learn, that under the charge of Br. Benjamin Whittemore, the Society in Troy, N. Y. is in a flourishing condition. Their present chapel is too small for the accommodation of the hearers, who contemplate erecting a larger edifice.

The Society at Saratoga Springs, after a series of discouraging circumstances, is recovering from its lukewarm state, under the care of Br. S. R. Smith, who consented to spend a few Sundays with them.

The Society at Utica sometime since commenced the erection of a brick edifice, in a very eligible situation.

At Clinton, N. Y. the Society enjoys the stated services of Br. S. R. Smith. It is needless to say, that under his care, the cause flourishes.

At Madison, N. Y. the Society, though large and very respectable, has been destitute of a preacher for about a year. I delivered two discourses in the church, (a very fine building) to large audiences. A lecture was appointed at a schoolhouse, about half a mile from the village, which was very well attended.

In conclusion, I would remark, that there are six or eight Societies in that section of country, to one preacher!!!! And why is this so? For no other reason, than that preachers cannot be obtained!

A. C. T.

Extract of a letter from Missouri.

"Courage, my dear Sir, "All's well."

The true light shines with increasing radiance; truth is prevailing over the errors of bigotry, superstition, and tradition."

"And darkness and doubt are now fleeing away,

No longer we roam in conjecture forlorn:
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn."

UNIVERSALIST ASSOCIATIONS.

The New-York and Philadelphia Association, will meet at Philadelphia, on the first Wednesday and Thursday (2d and 3d days) in September next.

The Hudson River Association, will meet at Saratoga Springs, on the 2d Wednesday and Thursday, (9th and 10th) of September.

The Old Colony Association will meet at Plymouth, Mass. the first Wednesday in September.

The Franklin Association will hold a meeting at Townshend, Vt. on the second Wednesday in September.

The Northern Association of Universalists will hold a session at Williamstown, Vt. on the first Wednesday and Thursday in October.

The Quarterly Conference of Universalist ministers, was to have been holden at Milford, Mass. on the third Wednesday and Thursday in August. The Rockingham, and also the Chenango Association, were also to meet on the same days.

The GENERAL CONVENTION will hold its annual session in Winchester, N. H. on the third Wednesday and Thursday in September.

THE GOSPEL.

The signification of the word gospel, is glad tidings, or good news. It was this the disciples were commanded to proclaim. "Go ye into all the world, and preach the gospel to every creature."

Now, is it not evident, that those who promulgate the doctrine of unending damnation, do not "preach the gospel?" Is it not evident that their preaching is opposed to the gospel?

CONSISTENCY.

From the earliest preaching of Universalism to the present time, its advocates have been continually declaiming against human creeds. This is as it should be.— But the story is not yet told. There is scarcely a Universalist society formed, that does not frame an iron bedstead in the shape of a creed. We do admire consistency above all things. Let Universalists burn their own articles of belief, before they condemn creed manufactories; let them first pull the beam from out their own eyes, and then they can talk about motes in the eyes of others. As the case now stands, wherein we judge others, we condemn ourselves.

MUTATIONS

OF SELF STYLED ORTHODOXY.

Among all the changes of this transitory world, there is nothing that has changed so often as orthodoxy. Where now is the darling tenet, that Jehovah, by an arbitrary decree, before the foundation of the world, doomed a vast portion of his rational offspring to never-ending sin and misery? Gone! No one has courage to preach election and reprobation. Where now is the doctrine of infant damnation? Consigned to oblivion. Its former propagators deny that it was ever preached, as they will fifty years hence, that the doctrine of endless cruelty was ever believed.

Where now is the Arminian that advocates the doctrine that Jesus Christ died "to reconcile God to the world?" He is not to be found. The truth is, there is a mighty work of REFORMATION going on throughout the earth. The order of things is completely reversed. Formerly the priests led the people—now the people lead the priests.

The connexion between Rev. Russell Streeter and the Society in Watertown, has, at his request, been dissolved.

The connexion between Rev. J. F. Myers, and the First Universalist Society in New-York, has also been dissolved.

ANTIPTS.

As Anti-Societies are all the rage, the Williamstown Advocate proposes to establish one which is much needed at the present time. It is to be called "The-anti-making—editors-pay-postage-on-communications Society." A kind hint to some of our patrons, who, if a single number of the Herald gets lost, we have eighteen or twenty cents to pay for postage.

We hope all honest men will join the "Anti-neglect-to-pay-the-PRINTERS-Society," forthwith.

Under the head "Universalist Review," will be found the commencement of a series of letters addressed to Rev. J. Hawes, of Hartford, Con. in reply to the *Reasons* of the latter gentleman for not being a Universalist, which have recently been published by the American Tract Society, and extensively circulated. We are indebted for these letters to the Religious Inquirer, a valuable Universalist paper, edited by Brs. Rayner, of Hartford, Con. and Lucius R. Paige, of Springfield, Mass.

We acknowledge the receipt of a pamphlet, containing twenty-four 12mo pages, from Br. Dolphus Skinner, entitled, "A Solemn Appeal to Liberal Christians, and especially to all Universalists." It contains much very useful matter, and would to God that liberal christians would profit by the exhortations it contains. We shall take an early opportunity of presenting the readers of the Herald with a few extracts, —a press of other matter excluding them from this number.

We learn from the Philadelphia Reformer, that the Missionary establishment at Michilimaninac has petitioned the authorities of that Territory, to exempt its members and all their property from taxation, and to relieve them from the ordinary duties and services of citizens!!!!

Will new subscribers notice the town, county, and state, in which they reside?

UNIVERSALIST REVIEW.

LETTERS to REV. JOEL HAWES, author of "Reasons for not believing in the doctrine of Universal Salvation, in a series of Letters to a friend," lately republished in the Tract form by the American Tract Society. pp. 60.

LETTER I.

REV. SIR,—I had the pleasure, a few weeks since, of receiving your Series of Letters, consisting of Reasons for not embracing the doctrine of Universal Salvation. Though they are not free from faults, yet I thank you for the labor you have thus bestowed on me. And in return, I will lay before you, as plainly as I can, the result which your arguments have produced in my own mind. In doing this, I must be permitted to speak freely, and to address you merely as a brother, to whom I owe the very same duty that you owe to me, the same deference, and no more. God forbid that I should call any man on earth my master, or shrink from the full expression of my sentiments, through fear of offending.

First of all, I have a few words to say on a very disagreeable topic, the most unpleasant that has occurred in the perusal of your Letters. I allude to their stale misrepresentations of Universalists and of Universalism. Every now and then, you solemnly appeal to me against a notion that there is no punishment for the wicked, that men may be saved in unbelief, (p. 21.) and be admitted to heaven in their wickedness, while they are enemies of all righteousness, having no meetness of character for that blessed world, and no fitness of temper for its spiritual services and holy enjoyments, (p. 24.)—against a notion that God does not hate sin, and that he will not punish it in those who, heedless of his threatenings, go on still in their trespasses (p. 25.): thus insinuating that such is the doctrine of Universalists. Yet, you knew, all the while, that the insinuation was utterly false; as you show, by complaining, on p. 48, that

Universalists hold that "every man who sins, is punished to the full extent of his guilt," and by repeatedly holding up this last tenet, as one of their most egregious errors! (p. 46, 47, 49.) I know well, that you would deeply resent the charge of wilful slander; but tell me, I pray, what it is, to affirm that Universalists preach that "there is no judgment day, and no punishment for the wicked," (p. 8.) when you, at the same time, know that they go far beyond you in teaching the *certainly* of punishment? It ought to moderate your indignation against them, to discover that you have not even called them worse, than you have actually made yourself, by bearing false witness. I would not aggravate your mortification, were it not that my eye rests, at this moment, on the following piece of scurrillity, in your 55th and 56th pages, which you must read over, because it will do you good. You declare that "the preaching that is every Sabbath heard from the pulpits of Universalists," is essentially thus: "O all ye, my dear hearers, who are going with me to the same heavenly kingdom, hear these glad tidings of great joy, which God has sent me to preach to you. He is a God who loves all his creatures, and has proclaimed his purpose to make you and all mankind perfectly and forever happy. Are any of you afraid of future punishment? There is no such thing. All the punishment you shall ever endure is in the present life. Are any of you afraid of hell? There is no such place. All the hell there is, is in present remorse of conscience. Let your hearts, therefore, be at rest. All of you, whatever be your present character, however you may live, and however die—all of you may rest assured of God's love, and of everlasting happiness in heaven." It is painful to administer the rebuke, which this folly demands. What, Sir, ought you to say of me, should I deliberately assert that "the preaching which is every Sabbath heard from the pulpit of the Orthodox, is essentially thus: O all ye elect, who are going with me to the same

heavenly kingdom, hear these glad tidings of great joy, which God has sent me to preach to you. He is a God who loves all the elect, whether converted or unconverted, and has proclaimed his purpose to make them all perfectly and forever happy. Are any of you afraid of future punishment? There is no such thing for you. Are any of you afraid of hell? There is no such place for you. Let your hearts, therefore, be at rest. All of you, whatever be your present character, however you may live, and however die, all of you may rest assured of God's love, and of everlasting happiness in heaven;" what, I ask, ought you to say of me, should I assert, that such essentially, is the strain of preaching heard every Sunday from the Orthodox pulpits? Why, you would say that I was a gross calumniator. Then, be not offended that I say the same of you, in the particular instances just mentioned. And suffer it not to excite anger, I beseech you, but rather, repentance for the wrong. That it was but a momentary guilt in you, I shall be happy to acknowledge; your prompt recantation, or your obstinate perseverance, will determine.

Will you not pause now, and seriously consider, whether the immoderate temper that hurried you into the foregoing misrepresentations, did not also dictate the following statements: "Universalism perverts the judgment and stupifies the conscience, so that the mind under its influence becomes incapable of feeling the force of evidence, and of having any proper sense of moral obligation." (p. 50.) And will not that temper alone fully account for your having "long regarded," as you say, "a confirmed Universalist as one of the most hopeless characters in the community?" p. 51. How could you expect to regard them otherwise, so long as you indulged an antipathy which has thus perverted their doctrine, their language, and their preaching—and why not their characters? If you would see them in a more favourable light, there is no other way, than to look upon them through the medium of a less passionate and less prejudiced mind. Besides, Sir, there are certain degrees of obloquy, beyond which if you go, you abuse yourself, not your opponents; and there is danger in denying them what every body knows they possess: a tolerable good judgment, an ordinary perception of the force of evidence, and the same conscience and sense of moral obligation that are common to our race.

I wish to advance to the consideration of your *Reasons*, but yet I must pause a

few moments on a part of your second letter, the foulest of the whole number. You assert, that when Universalism is preached in any populous place, it is "embraced chiefly if not only," by the ungodly; and that Deists, profane swearers, sabbath breakers, adulterers, drunkards, fornicators, &c. run together "to hear that there is no hell, and that adulterers shall inherit the kingdom of God;" "that the Bible lies," and that there is "no punishment for the wicked." pp. 7, 8. I quote your own words, the reperusal of which will remind you of some weakness of conscience and moral obligation nearer home than among the Universalists. Passing over this, we are still obliged to encounter your black list of characters composing a Universalist congregation. That it is a sheer misrepresentation, I know from a personal acquaintance with many societies of that denomination; and so you will be told by the candid among your own brethren in the orthodox ministry. For I have had repeated occasions of observing, that when they happen to have Universalists in their societies, they appear to treat them as their most valuable and respectable members; partly, perhaps, to secure their support, but partly also, because their characters naturally command esteem. All this is well known to unprejudiced observers. But how shall I, after all, persuade you to do them justice? You may, indeed, be very easily deterred, at least, from the public repetition of your abuse, by calling your attention homewards. I have not forgotten, that in your own city of Hartford, one of your most eminent ministers was dismissed, not many years ago, for habitual intemperance, about the time that many of your distinguished preachers were sanctimoniously patronizing another notorious drunkard [R. Judson, Esq.] as an excellent doctrinal teacher, and lending him your names and your influence to put down Universalism. Both of us know some of the worst knaves, among the most violent professors in orthodox churches; and even in your own congregation, there are too many whom you will find it difficult to look upon with comfortable sensations, while you remember your classification of a Universalist audience. It is odious to pursue such comparisons;—but should that ever become necessary, in order to cool the lust of scandal, it will be proper to take into view, not only individual instances of vice, but also public and systematic wickedness: the history of orthodox murders and persecutions from Calvin downwards, the political conspira-

cies in past and present times, under the name of religion, the blasphemous trick of American revivals as the supernatural work of the Holy Ghost, &c. But I think you will not ask me to enter on the exposure. Let us both, then, have the decency to acknowledge, that on each side we find none but fallible, imperfect men; and that neither denomination need say to the other, "Stand by yourselves, come not near to us, for we are holier than you."

Having discharged the most painful part of my duty, I shall be ready in my next, to remark upon your *Reasons*. Yours, &c.

WITHDRAWAL.

Our readers are probably aware, that Rev. David Pickering, of Providence, R. I. withdrew, some months ago, from the General Convention of Universalists, and the Associations under its control. This fact has induced many persons to suppose that he has "denied the faith." In order to remove this impression, we extract the following from a communication by him, published in several of the eastern papers:

"Having been informed that the resignation of my membership in the General Convention and the Associations under its jurisdiction, has been considered by many a withdrawal from the Order, and indicative of some change in my views, I doubt not you will do me the favour to admit the following explanation into the columns of the Repository.

"My faith in the glorious plan of infinite wisdom and love, embracing the ultimate perfection and happiness of every son and daughter of the human race, by the unmerited grace of God, through his son Jesus Christ, has undergone no change for more than twenty-five years. I have constantly devoted my time and feeble talents to its defence for nearly twenty years, and should my life and health be spared, by the help of God, I expect to devote the remnant of my days to the same welcome and heart-cheering truth.

"I have not, (as it appears some have supposed,) withdrawn from the order of Universalists; but have simply withdrawn from, or resigned my membership in certain self-constituted bodies."

"By grace ye are saved." So says St. Paul. He who promulgates a salvation founded on the works of the creature, most assuredly preaches "another gospel."

"We love Him *because* He first loved us." Here is cause and effect. Our love is the *effect* of God's love, and not the *cause*.

Modern preachers say, "from hell there is no redemption." David says, "Thou hast delivered my soul from the LOWEST hell."

"ETERNAL DEATH." Doctors of Divinity! be pleased to find this phrase in the scriptures; you so frequently quote it, that we are anxious to read it for ourselves.

COMMUNICATIONS.

TO THE TEACHERS IN ISRAEL.

At a funeral, not long since, I heard one of your body advance what I deemed a new idea. Speaking of death and judgment, he said, as near as I can remember the words, "for *immediately after death* comes the judgment," &c. Should you deem this doctrine an innovation on the "ancient order of things," and wish to call the heretic to an account, his name can be had by calling on the editor of the Herald. I would, however, advise you to adopt it in silence, (as some of you have laid aside election, reprobation, damnation of infants, &c.) as it may obviate some naughty objections to the doctrine of a *great day*, of which you so often speak. N. B. You can, in time, hide the resurrection at a far distant period, in the same corner where you have hidden some other obsolete notions of your order, and thus send sinners endlessly to hell at once, and saints in like manner to heaven. A. B. G.

Query. Would such a thing as infidelity, or anti-christian associations, ever have appeared, if many christians, many thousand times, had not acted unwarrantably towards their fellow men, depriving them of life and property, and otherwise interfering between them and their God, thus misrepresenting to the world the nature of Christianity? S. H.

ORIGINAL.



[We should be glad to hear from the author of the following lines as frequently as possible.]

SABBATH DAY REFLECTIONS.

"There is a God all nature cries."

Spirit Divine ! Thou nature's God,
Who form'd the hills, and clothed the plains ;
Direct our hearts to learn thy word,
Which all creation's voice proclaims.

Where'er we turn our wondering eyes,
Earth's scenes to view—or skies above ;
With equal wonder and surprise,
We read thy WISDOM, POWER, and LOVE.

Some seraph, leave thy bright abode,
And wing thy way to earth's cold clime,
Teach man to walk in wisdom's road,
That leads to heaven, and joys divine.

Then will our bliss on earth begin,
And all our joys be well refined ;
No more controlled by deadly sin,
But trust in God our heavenly friend.

Misfortune's sad and powerful dart,
May spend its force in vain to wound ;
Where VIRTUE guards the human heart,
And man obeys God's great command.

Thus may our lives flow sweetly on,
And every hope and wish, enjoyed,
Till we shall reach our heavenly home,
Where bliss no more will be alloyed.
Philadelphia. C. W. A.

From the Evangelical Magazine.

ORIGINAL ANECDOTE.

"What in the world is the reason you do not preach with us any of late, Br. J.? you used to preach with us very often; and for my part, I should be glad to hear you again, and frequently," said a professed Universalist to a preacher of that denomination a short time since. "Why do I not preach with you!" said Mr. J. "why I can't preach any more—the toll is all

gone." "The toll all gone! what do you mean by that?" said his anxious friend. "I will tell you a story," said Mr. J. "A few years since, I was acquainted with a man who owned a grist mill. He generally tended the mill himself; till on a certain occasion, he was obliged to entrust the management of it to his servant John, to whom he gave directions about grinding, informing him how much toll to take for every grist, where the toll bin was, &c.—The servant, after faithfully tending the mill and grinding for a few days, came into the house one day with breathless anxiety depicted in his countenance, and in a very dejected tone of voice, said, 'Well, massah, can't grind any more.' "What is the reason you can't grind any more, John?" said the master. 'O, the toll all gone, massah.' When the owner of the mill came to examine his toll bin, true enough,—the toll was all gone. The servant had put into every grist that came to be ground, the quantity of toll which he should have taken out!"

The man to whom Mr. J. related this story, readily understood the application of the expression, *the toll is all gone*; for it was a fact that Mr. J. had spent a snug little property, in travelling and preaching at his own charges, without receiving anything for his services. "Whoso readeth let him understand."

A Friend of the Miller.

NEW-YORK CONSTELLATION.

A Prospectus for a work bearing the above title, has appeared in this paper, and been copied by several others, with marks of approbation, and indications appear to warrant its success. So great, however, is the pressure of the times, that the propriety of an experiment must be doubtful, and the idea of its publication, near the time present, has been relinquished.

R. CANFIELD.

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SERMON XXX.

BY REV. L. S. EVERETT.

“For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting.”—*Galatians* 6: 8.

In the selection of these words as a subject of discourse, I have been influenced by two motives—first, to exhibit the true meaning of the text—secondly, to point out an error, which, by way of inference, has been drawn from this passage.

In general terms, the meaning of the apostle may be thus expressed—He that doeth wrong shall suffer for the wrong he does;—he that doeth right shall be suitably rewarded for it. But this very brief exposition of this truly important subject is capable of an extensive and profitable illustration; and most of our time, on this occasion, will be occupied in the attempt to bring home to the “bosoms and business” of those addressed, the interesting and solemn truths expressed in our text. The error, to which I have alluded, consists of two particulars—first, the supposition that those who sow to the flesh derive happiness from so doing,—secondly, the idea that those who sow to the spirit do not always receive the reward of well doing. These two errors have given birth to a third; viz. that the rewards and punishments to which our actions may entitle us, will be bestowed and inflicted in another state of existence. If we should be so fortunate, in the enlargement of our subject, as to arrive at the true import of the apostle’s language, the knowledge thus obtained, will greatly assist us in divesting our minds of the errors just stated; and however severe the trial of our mental courage may be. I trust we shall come off conquerors, and more than conquerors, at last, through the strength of him, for whose aid we humble pray.

I might, perhaps with safety, while speaking before this enlightened auditory, assume the fact, that every man who knowingly transgresses the law or laws of God, shall be suitably, i. e. equitably punished: but, so prone are our hearts to deceive themselves, that it may be well not to take any thing of this kind for granted. We would rather run the risk of being too prolix, on a subject of so much importance, than of being justly chargeable with assuming a proposition, which might seem, to any, to require proof.

Sin is admitted to be the transgression of any good and wholesome law. A good law is a rule, adapted to the capacities, the abilities, the wants, the

circumstances and the characters of those to whom it is given, or for whom it is enacted. The law of God is distinguished from all human inventions, by its tendency to promote the happiness of those who are its subjects; and its perfection is discoverable in its nice adaptation of means to the great end it has in view. But however closely the two may be connected, it is necessary that we draw a line of distinction between the law of God, and its penalty. The former requires that we should do that which will administer to our own true enjoyment and the welfare of others; while the latter—i. e. the penalty, is the pain, or the privation we endure in the consequences resulting from disobedience. In this we discover that sin is the cause, and misery the consequence: and whenever the former exists, the latter may be expected to follow.

Should we now appeal to the Scriptures, it would be an easy matter indeed, to make it appear most clearly, that all who "sow to the flesh, shall of the flesh reap corruption" or misery; and that God, who orders the seasons of the year, and rules the destinies of men, will as certainly punish the sinner, as he will fulfil his promise of seed time and harvest: But time will not admit of our making a labored defence of this kind—nor will it be necessary; for those who have the Bible in their hands can consult it and be convinced, at their leisure. I will only refer you to the following passages which have a direct bearing upon the point in debate. "God will by no means clear the guilty"—"The soul that sinneth it shall die"—"He shall reward every man according to his deeds"—"The way of transgressors is hard."

But, by some strange and unaccountable operation of the mind, mankind often act contrary to their theories, and contrary to their honest convictions; they often "know the right, and yet the wrong pursue." There is not, it is presumed, a person within the hearing of my voice, who has arrived at years of discretion, but admits, in theory, the truth I am laboring to defend; but it is to be feared, that all of us too frequently deny it in practice. How is it with these hearts of ours? Have they not often, in the plenitude of their deceitfulness, flattered us with the hope of escape from the miseries of sin? Have we not often—even while the luminous rays of truth were pouring in upon us, been enticed from our allegiance to the Almighty, and allured from the path of duty? Yea—And when our feet have trodden the thorny road of transgression, and we have been again "clothed in our right mind," has it not often occurred to us, that the language to which we had listened was the language of the deceiver? that the allurements by which we were enticed were the allurements of error? and that, in every instance, we were disappointed in our expectations of good as the result of sinful indulgences and wicked practices?

It would seem then, that the abstract truth of the proposition before us, is not enough, of itself, to keep us within the bounds prescribed by infinite wisdom;—we must resort to other expedients to dispel the illusion, and deliver ourselves from the slavery of sin. And where shall we go to obtain the antidote which shall extract the deadly poison from our hearts and prepare them for the outpourings of God's unmeasurable grace? Shall we resort to the visions of fanaticism, and attempt to portray the horrors of a burning throne, whose occupant is malice, and whose devotees are slaves? Shall we conjure up the prince of darkness, whose dwelling place is the disordered brain—whose shape is any thing that ignorance can invent—and whose essence is non-entity? Shall we attempt the description of that dreaded and dreadful

place, the geographical location of which is no where, and whose tenants are the haggard phantoms of an over-heated imagination? Nay. That will never do. All this has been done—but to how little purpose may be seen from the present condition of our world. These terrifying themes have been dwelt upon while succeeding generations have rolled into eternity,—a few feeling hearts have suffered the pains of conviction—but the multitude, with stupid astonishment, have heard, and groaned, and slept.

It is only by an appeal to realities that we may expect to convince mankind of the truth of our text. The mind must reason, and the heart must feel, in order that any practical benefit may result from investigations of this kind. Nor will it answer any very good purpose to dwell upon the miseries of the world at large,—the horrid spectacle of “garments rolled in blood” may afford us a proof of the world’s depravity—it may teach us the impossibility of extracting national happiness from individual suffering; yet, after all, we must examine our own hearts, our own conduct, our own miseries, our own enjoyments; and we must become experimentally acquainted with the tendency of every action, before a fair estimate can be made of the value and truth of the text now under examination. How is it with the sinner? how is it with the virtuous man? These are the important questions which demand our attention.

Let us begin with the undutiful child.—Is it to be presumed that there ever was an instance, in which a child by transgression ever made itself happy? Did it ever, by disregarding the obligations of nature, or slighting the authority of affection, promote its own enjoyment? We may judge more correctly of these matters by calling to mind occurrences in which we ourselves have formerly felt some interest. Have we not suffered while witnessing the unspeakable anxiety of our parents on account of our own obstinacy, perverseness, and disobedience? Have not the tears we may have occasioned, produced within ourselves some degree of remorse? When the love of our parents had been requited with ingratitude—their counsel unheeded—their advice disregarded,—and when we had come to ourselves, did not the misery we felt overbalance all the pleasure we had anticipated from a violation of duty? How true it is, that in the trifling scenes of childhood, we behold the germs of sin, and how true it is, that in the consequences of early disobedience, we may, if we will, discover the just representations of the sorrows of riper years.

In the character and condition of the profligate and abandoned youth, we find a further illustration of the truth laid down in our text. Behold him, as he runs his mad career; the dupe of his own wickedness—the victim of his own passions. Follow him to the haunts of vice, and see the wild revelry in which he indulges. See him at the gaming table—behold the ravings of his disordered mind—survey the wreck of what he once was, and tell me—is he happy? Is that vacant stare; that bloated face; that blighted form; that trembling hand; that swollen tongue; that breathing skeleton; is that, or either of those concomitants of early depravity, an indication of happiness? Ah! tell me not of the pleasures of sin! O! let the appalling truth be told, “the way of transgressors is hard.”—“There is no peace to the wicked saith my God.” Tell me not of the necessity of preaching future torments—no worse hell can be conceived of, than the state of misery into which thousands are plunged by their sins.

Look, for a moment, at a personification of that bane of our world—dis-

honesty. Follow with your mind's eye, the dishonest man. Hear his professions of disinterestedness—see his heaps of shining dust, the fruit of his extortions; examine the catalogue of his petty crimes, and legal knaveries; survey his splendid equipage, his costly dwelling, his groaning table, his sycophantic admirers. All this looks fair. Surely, if the sinner is ever happy, this man must be so. But, assume the immateriality of his own conscience, and follow him into his retirement. There, the compunctions of a guilty soul are not to be silenced by affected cheerfulness. There, the clamour of his evil deeds, depend upon it, will be heard. No evasive art can silence the importunity of “the God within the mind.” Conceive, then, if ye can, of the gloomy visions of his understanding. See, before him, the group of famished children, who, by his avarice have been robbed of bread—hear the reproaches of the widows and fatherless who have suffered from his neglect or from his oppressions, and tell me, ye who know, is he happy?

Examine, if you please, the condition of the thief, and let us see whether we can envy him, or covet his enjoyment. Watch his sidelong look; his noiseless tread; and behold his unpremeditated haste. He flees when no man pursueth. Is this wretch happy? If so, what means that direful apprehensiveness which pervades his guilty soul? Why does he start at the rustling of a leaf, or quail before the semblance of inquisitiveness? Be assured, kind auditors, he reaps corruption as the reward of his doings.

Look, once more, at the condition of the profane. Around them smiles all earth and heaven. The Lord in the exuberance of his goodness, dispenses favors large, and free. The mountains drop down fatness, and the valleys teem with abundance, every gale wafts to our shores the luxuries and delicacies of every clime, and here we feast upon the bounties of indulgent heaven. In addition to all this, the Lord of glory descended to our low estate, to raise our hopes to another world, where we may flourish in immortal vigor, and bathe in the ocean of eternal love. But, with all this around him, the man of “hard speeches,” hesitates not to curse his Maker, and his fellow creatures. I will not stop to show that any positive infliction of pain shall be endured as the consequence of such impiety; be that as it may, there is enough without it, to sustain our position. Could we but read the heart of such an individual, we should soon discover a frightful destitution there, of many—very many comforts. Where—O, where, are those serene and holy joys, that spring up eternal in the peaceful pious breast? Why does not the profane man enjoy the blessed approval of “a conscience void of offence?” Because he “sows to the flesh, and of the flesh, reaps corruption.”

But, consider the case of the intemperate man. Observe him, from the moment he abandons the use for the abuse of the bounties of creation. He swallows the poisonous liquid to quench the inward fire enkindled by that which is used to stop its progress, and every hour augments the flame which will, unless prevented, destroy the body and the mind of him who heedlessly suffers it to devastate his mental and physical powers. Admit, then, (if any are inclined to question our reasoning) that there is a momentary pleasure arising from such indulgences, and that there are those who love to riot in the day time, and have enjoyment in unrighteousness; yet let it be remembered, that such enjoyment, if it deserve the name, is but for a moment. And then, giving credit for all this pleasure, how stands the account? Would

you know? First, set down the fearful loss he has sustained in health, in prosperity, in influence, in character, in respectability, in every thing; add to this, (which of itself is equal to moral bankruptcy) the loss of that domestic peace he once enjoyed. Behold his wife and children in their loneliness; the former wounded in a vital part by his misfortunes, the latter injured, if not destroyed by his example, and we can no longer deny that there is enough around him to destroy his peace. Let him, but for one brief moment, survey "the ruin he has wrought," and the pangs of that moment will outweigh all the enjoyments he has derived from sinful indulgences.

I would not exhaust your patience, and will only mention one other case in proof of the position I have taken. The irreligious man, it is sometimes contended, enjoys an equal share of happiness, with the righteous, though living without hope, and without God in the world. And some have gone so far as to affirm, that his cup of enjoyment is full to overflowing, even while the pious man "goes mourning all his days." But, I must confess, that this idea, is, to my mind altogether incorrect. Aside from any conclusions to which our text might lead us, there is enough to convince us that the irreligious man is deprived of many of the most pure and satisfactory enjoyments that can be conceived of. And, for christians to say otherwise, is at least an indirect acknowledgment that religion is useless and vain.

For what purpose, let me inquire, was religion given to the world, if it was not designed to make us better, and happier? "Religion never was designed to make our pleasures less"—and he who thinks otherwise had better examine his heart; for, ten to one, he has a bad creed and an imperfect conception of truth. If we are right, in this view of our subject, it follows, as a matter of course, that the irreligious man is unhappy; he at any rate is deprived of much enjoyment, and probably experiences much positive suffering in consequence of his want of this great solace of human life.

From these disconnected reflections it would seem, that misery follows transgression, as the shadow does the frightened felon, and affords us the admonitory lesson which the suffering cause of morality so imperiously demands. But I beg of my hearers that they will not limit their reflections on these matters to the topics which have been so feebly discussed. I would rather have them ferrit out the monster sin from all his murky hiding-places, and trace the ravages he has made in this fair world, without regard to what mankind have said about the pleasures he has imparted, or the benefits he has conferred upon his servants. And, until my auditors confess, that they covet the felicity of mental madness; the heart-burnings of the drunkard—the wages of sin—and the penalties of impiety, I shall rest satisfied, that my first proposition stands firm and secure.

Secondly.—"But he that soweth to the spirit, shall of the spirit reap life everlasting."—This clause of our text presents to our view the delightful fruits of righteousness, and will assist us in drawing the contrast between evil and good. We may now, for a moment, glance at the condition of the good child; the virtuous youth; the honest man; the temperate husband; the man of pure words; and the humble disciple of Jesus.

Behold, then, the dutiful, the affectionate child. In that child we see a pattern of innocence and loveliness. It is the darling of its parent's heart—the one which concentrates the purest affections of nature, and in whose dearest interests are garnered up religion's choicest benefactions. Will you tell me that such a child is unhappy? Sooner would nature, with one con-

vulsive groan give up the ghost, than heaven would permit a hair of its head to be injured. No—its father will protect it ; its mother will cherish it ; and God Almighty will bless it.

Turn for one moment, and consider the condition of the virtuous youth. See him as he is, the pride of his parents, the hope of his friends, the ornament of creation. What dignity is there !—it is the dignity of virtue !—Listen, if you please, to the productions of his mind,—it has flourished under the plastic hand of cultivation. Follow him wherever he goes ; to the halls of science ; to the field of industry ; to the bar ; to the senate ; or arm him in defence of his country ; it is all the same ; peace, like a river from the throne of God attends him along ‘ the even tenor of his way ’—and he is happy.

See the man of integrity. Honesty is stamped upon his countenance, and uprightness is discoverable in his every word, every movement, every action. Will it do to say that such a man is destitute of a suitable reward ? Does he not reap length of days, and peace, as the fruit of his doings ? Does not creation smile upon him ? Heaven itself is within him—language cannot portray his enjoyment, nor can the mind, at once, grasp the amount of good things which are treasured up in his heart.

But, with some, it may make a difference, in deciding a case of this kind, to know whether this man is religious or not. And what is religion, if it be not uprightness and moral goodness ! I must confess that any other religion than honesty is hardly worth possessing. And, to reverse our position, any other honesty than religious honesty, is of a doubtful character. If men are upright, and fair, and honest, and honorable, and generous, and charitable, and virtuous, they are religious ; and if they are religious, they possess all these virtues. And it appears to me, that those who think otherwise, tacitly acknowledge that their own religion is not as moral as it should be. And, besides—mankind find it sometimes quite convenient, to supply some moral defect with a religious substitute ; thereby making it out, that when sin preponderates, it is best to throw religion into the opposite scale, to balance the account.

But, let us not forget the advantages of temperance and sobriety. We have glanced at the miseries of intemperance, and let us look at the reverse of that frightful picture. Imagine what must be the condition of one who has been reclaimed from the intemperate use of ardent spirits. See him restored, as from the grave, to the embraces of a fond wife, or affectionate parents. Behold him “ clothed again in his right mind,” seated amidst the circle of his dear friends. See his prattling children listening to the words of wisdom which flow in honied accents from his parental lips. Is not this man happy now ? Think not, my friends that this is exaggerated—it does not—it cannot come up to the brilliancy of the reality. I have witnessed a scene like this, calculated to make angels weep with joy. I have seen the father of a numerous and lovely family, the staggering victim of inebriation—I have visited that family, when darkness that might be felt, surrounded them, and cast an impenetrable gloom over every earthly prospect. And I have seen that father restored to his senses—a sober man, a kind husband, an affectionate parent, an industrious citizen, a good neighbor, a valuable friend. On taking him by the hand I asked him how he felt, since he had gained the victory over his propensities ? His happiness was too great to be expressed. But the grateful tear that trickled down his manly cheek betrayed the joy he felt. His home had become his paradise—his children were his angels.

I might enlarge, but enough has been said to lead your minds into a train of reflection, which cannot fail of being profitable. And how is it now? Does it not appear, that he who doeth wrong, shall suffer for the wrong he hath done? And, that he who doeth right, shall surely reap a rich and enduring harvest of peace and happiness?

But, perhaps it may be thought by some who hear me, that we have not gone far enough—that we ought to draw aside the veil of eternity, and paint the joys and terrors of that world, in order to exhibit the miseries of sin and the reward of righteousness—that we ought to point to eternal torments, and eternal joys, to make out the contrast we have attempted. But why so? “Because”—it may be replied—“the text informs us, that ‘he who soweth to the spirit, shall of the spirit reap life everlasting;’ and the fair inference is, the opposite of this life will be experienced by those who sow to the flesh.”

But may I not ask; will mankind sow to the flesh, in another world? Will they disobey their parents, there? Will they be intemperate, there? Will they break through and steal, there? Will they lie, and cheat, there? If so, on what will they become intoxicated? What will they steal? Who will they deceive! Then what right have we to suppose that mankind will be miserable in that world? Can they reap corruption in a state of incorruption? Can they sow to the flesh in a place, into which flesh and blood cannot enter?

But, it may be urged that the reward of sowing to the spirit, is “life everlasting.” True, but is it not possible that life everlasting may be enjoyed on earth? What means the Saviour when he declares; “This is life eternal, that they might know thee the living and true God, and Jesus Christ whom hath sent.”—“We know, that we have passed from death unto life,” &c. —“And this is the record, that God hath given us eternal life and this life is in his Son.”

From these, and various other passages of Scripture, it is evident, that eternal life is a state of enjoyment, experienced here, as the consequence of knowing God and obeying his commands. It will be unnecessary for me to contend, before this intelligent auditory, that the term “everlasting” does not, by any means, signify endless duration; for the fact is conceded by the most intelligent among our opponents. As well, therefore, might we contend that Jonah remained in the fish to all eternity; or that the priesthood of Aaron is never to end, as to argue the endless duration of either misery or happiness, from the simple fact that the word “everlasting” is sometimes applied to both. “He that believeth on the Son of God hath everlasting life”—and, we conclude that all those who sow to the spirit, will, in this world, of the spirit, reap life everlasting.

But, let us not forget, that by attending to the suggestions of the flesh, we shall receive the wages of sin—death. From this; the punishment we deserve, there is, there can be, no escape. Nor should we forget, that now, here, on earth, in the body, we shall receive our recompense. The Lord hath spoken it. There is no real pleasure in unrighteousness; the way of transgressors is hard; it always was hard; it always will be hard, unless nature and her laws become reversed, and evil, by some strange convulsion, becomes good; Litter, sweet; and light, darkness. And, as relates to the affairs of eternity, or especially the subject of rewards and punishments there, they have no connexion with our conduct here below. There are good and

sufficient reasons why we should do our duty, aside from the matters of another and untried state of existence. And among others, the facts to which we have attended, are powerful persuasives to the pleasurable work of sowing to the spirit.

We are led, therefore, to this conclusion, viz. that the idea of future retribution can be of little if any use to mankind; for, with all its concomitants, it leaves these matters so enveloped in mystery, that there is room to hope for salvation from punishment, compared with which, all other hopes are blessings.

Should there be any who are disposed to inquire; what shall become of those who are not punished enough, in this life?—our reply is. there are none of that description. They will all be punished enough, before they can give up the ghost,—and the resurrection, we trust will effect their complete deliverance.

We would invite the attention of young and old, to these statements; and if they will but appeal to their own experience, they will find enough to confirm them. Let them first decide their own cases, and then there will be time enough to examine the condition of their fellow creatures.

And permit me, in conclusion, to remind you, my auditors, of that grace, which must finally cleanse the world from all sin. Let it never be forgotten, that punishment alone, can never raise us to the mansions of bliss. The top-stone of a world's redemption, must, after all, be brought forth by the Saviour of men, and we, if we rightly judge, may hope to be admitted among the ransomed of the Lord, to cry "grace—grace, unto it."

While we live, may these considerations afford us abiding joy; and when we close our eyes upon the world, to sleep the sleep of death, may these truths compose us; and when the morning of eternal day breaks in upon the universe, may our hopes be realized, in full and blissful fruition, for the Redeemer's sake.---Amen.

SAURIN.

This celebrated preacher, after having delivered a long sermon to prove the truth of endless misery, thus remarks, "I sink, I sink under the awful weight of my subject; and I declare, when I see my friends, my relations, the people of my charge, this whole congregation; when I think that I, that you, that we are all threatened with these torments; when I see in the lukewarmness of my devotions, in the languor of my love, in the levity of my resolutions and designs, the least evidence, though it be only presumptive, of my future misery, yet I find in the thought a mortal poison, which diffuseth itself into every period of life, rendering society tiresome, nourishment insipid, pleasure disgustful, and life itself a cruel bitter. I cease to wonder that the fear of hell hath made some mad and others melancholy." If such effects result from a belief in eternal misery, and if those possessed of the most god-like feelings endure the greatest degree of suffering, how can it be a doctrine of truth, when people become dissatisfied with it in proportion as they assimilate to their heavenly Father? it is truly astonishing that christians feel deep sorrow in believing a doctrine in this world, which they expect to contemplate with unutterable joy in the future; especially, as their preparation for the coming state renders this sentiment more and still more revolting.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, SEPT. 12, 1829.

* * * Terms. City subscribers \$1 25. Mail do. \$1, payable in all cases in advance.

ORDINATION.

On Thursday evening, Sept 3. Rev. J. Myers, of Petersburg, Pa. was set apart to the gospel ministry, by solemn ordination at the Lombard street church, Philadelphia. The services were as follows: Introductory prayer, by Rev. A. C. Thomas, of New York. Sermon and charge by Rev. Stephen R. Smith, of Clinton, N. Y. Consecrating prayer by Rev. Z. Fuller, of Philadelphia. Right hand of fellowship by Rev. T. Fisk, also of Philadelphia. Benediction, by Rev. S. R. Smith.

There were many circumstances which conspired to render the services on this occasion unusually interesting. To see a man who had forsaken all for the sake of his religion—*who had seen the means of a livelihood taken from him in consequence of an honest difference of opinion*—boldly coming forward to the “help of the Lord against the mighty” was an event which has seldom been witnessed in modern times. Very few, since the days of the apostles, have suffered such cruel persecution as has Br. Myers; and it has been borne without a murmur or complaint. May he who walks among the golden candlesticks, continue to be his consolation and support amid the fiery trials, through which he may yet be called to pass.

The discourse on this occasion was from Titus 2: 7, 8. “In all things shewing thyself a pattern of good works: In doctrine shewing uncorruptness, gravity, sincerity; sound speech that cannot be condemned; that he that is of a contrary part may be ashamed, having no evil thing to say of you.” The speaker proved 1. That it was “uncorrupt doctrine, sound speech that cannot be condemned” to say there is a God, boundless in wisdom, power, & goodness. 2. That

he might if he pleased give a revelation of his will. 3. That he has done so. 4. That this revelation was given for the best good of his offspring. 5. Shewed the difference between gravity and austerity—between soberness and monastic gloom. 6. An address to the candidate. In all this, the speaker was peculiarly happy and forcible in his illustrations and application. A copy of the discourse has been requested for publication, and we do most sincerely hope that the request will be granted.

THE LION BEARDED

IN HIS VERY DEN.

On Friday evening Sept. 4. the Editor of this paper preached at Princeton, N. J. the head quarters of orthodoxy for these United States. And although the notice was given but a few hours previous, a large concourse of people attended. The novelty of the case “made no small stir” in that region. The “*young divinities*,” who are stationed at this *theological manufactory*, stood afar off and cried “alas! alas! that great city Babylon, that mighty city! for in one hour is thy judgment come—and they cast dust on their heads, and cried weeping and wailing, saying, alas! alas!” After the discourse was concluded, which was listened to with almost breathless attention, liberty was given to our opponents to controvert what had been advanced. None having courage to attempt this, a challenge was given to the “spiritual doctors” to their one hundred and twenty or thirty students, to appear on my return to show cause why the dead body of Calvinism should not be “buried out of sight.” The congregation were told that the hireling, when he seeth the wolf coming, fleeth—he fleeth because he is an hireling and careth not for the sheep. They were called upon to show on my return, by their works, that they were true shepherds, by coming out boldly in defence of their flock.

Our brethren at a distance will be happy to learn, that even in this hot bed of Calvinism, the true light is beginning to dawn.

AN APPEAL,

To the Faculty and Students at the Theological Seminary, Princeton, N. J.

REV. GENTLEMEN,

I make no apology for thus publicly addressing you. If you deem me impudent or impertinent, the fault is yours.—“Evil communications corrupt good manners.” I have travelled so often this season with some of your number, to and from New Brunswick, that it is not to be wondered at, should I occasionally imitate the examples which have been so frequently exhibited.

You are aware (at least a portion of your number) of what was observed at the close of the discourse which I delivered at Princeton on the 4th instant. Now shall it be said that you are hirelings, and care not for the flock over which, you say, God has placed you as overseers? Shall it be said, that out of one hundred and twenty or thirty who are grinding sophistry at your theological mill, *not a single one could be found*, who had sufficient courage to meet a mere stripling—a boy—a mere child? Shall it be said your case is so desperate, that even ‘the Doctors’ have given you over? I hope better things of you.

I shall, by leave of Divine Providence, preach again at Princeton, on Monday evening preceding commencement, (27th instant) from your favourite text, “The wicked shall be turned into hell, and all the nations that forget God.” Ps. 9: 17. after which an opportunity will be given to any or ALL of you to reply.

Yours, &c.

THEOPHILUS FISK.

COMING TO THE LIGHT.

Two Sundays ago, in the afternoon, we attended the church of Rev. Dr. Ezra Stiles Ely, the mouth-piece of Presbyterianism for the city and county of Philadelphia. His subject was that of the New Birth. Text, “Ye must be born again.” He took occasion to remark, that by having a new heart, &c. we were not to sup-

pose that God would put a new pound of flesh into our bodies, nor that he would create *any new substance*—nor yet that he would create any new faculty, physical or moral. If the orthodox believed this, he said he must dissent from them. What he understood by the new heart, was a change in the *views and feelings* of persons—a ceasing to do evil, and learning to do well—it was to “break off our sins by righteousness, and our iniquities by turning to the Lord.” We shall forward this number to the Doctor, and if we have made any mistake respecting his views, we will cheerfully rectify it. We take the liberty of remarking, that if he had preached such a sermon ten years ago, the orthodox part of the congregation would have left the house.

TOTAL DEPRAVITY.

According to very popular belief, Adam was created “in the image of God”—a perfectly pure, holy, and happy being—and this purity, holiness, and happiness, is generally believed to have arisen from the fact, that man possessed, or was made in, God’s image. But temptation came—Adam sinned—lost the image of his Creator—and became totally depraved, and wholly wicked. And moreover, that he has entailed his corrupt nature upon his posterity.

Now, *admitting all this to be verily the truth*, it will follow, either the Scriptures are false, or that God has become totally depraved also; for James says, speaking of the tongue—“therewith bless we God, and therewith curse we *men*, which ARE made after the similitude of God.” James 3: 9.

Ye sticklers for the original perfection and present totally depraved nature of man, come forth boldly, and reconcile, if you can, *your views*, the Scriptures, and the purity of God.

A. C. T.

Receipts for money paid Br. O. Whiston on account of the Gospel Herald, and Universalist Preacher, will be valid.

UNIVERSALIST REVIEW.

LETTERS to REV. JOEL HAWES, author of "Reasons for not believing in the doctrine of Universal Salvation, in a series of Letters to a friend," lately republished in the Tract form by the American Tract Society. pp. 60.

LETTER II.

REV. SIR,—Your first position is, that on the ground of prudence, you are constrained to reject Universalism; because, "if it be true, you have nothing to fear, [i. e. in eternity,] from rejecting it; but if it be false, you have every thing to fear from embracing it." "How then, (say you,) would a prudent man act? he would choose the safe side." pp. 1, 2. I am not satisfied with this oft repeated argument; because it goes, not against the *belief* of Universalism, but against the honest *avowal* of that doctrine when it actually is believed. Belief arises from supposed proof, not from calculations about what is prudent; but the *profession* of belief is indeed too often made a matter of mere policy.—In the present case, however, you have not rightly judged what is even prudent; for honesty is certainly safer than hypocrisy, and more acceptable to God. Suppose, now, that you or I discover, in the Bible, in providence, in nature, and in reason, what is to us convincing proof, that God is the Saviour of all men; but wishing to keep on the safe side, rather than on the side of truth, we resolve to maintain that we see no such thing; do you really think we should secure the so much talked of double chance, by this our prevarication? God is not mocked. I must add, that the very fact of your having urged me to this prudent, or rather politic course, would excite strong suspicion that you secretly believe differently from what you profess, though you think it the part of wisdom to reject Universalism, so far as prudential motives are concerned.

I think I have said enough on this point. Let me, however, remark, that you have, but borrowed one of the Roman Catholic arguments against the Protestants. The Papists tell you that it is allowed on all hands, that a man may be saved, if he be pious, even though he belong to the Catholic church; but they add, the whole Catholic church, amounting to the larger part of Christendom, hath ever held that no man can be saved, live how he may, if he die a Protestant, or out of her communion. Now, continue they, even if the

Catholic church be wrong, you have nothing to fear from joining, and living piously in it; but if it be right, then you infallibly lose every thing by dissenting from it.† How would a prudent man act in such a case? Say you, "he would choose the safe side." When I see you put your argument into practice, I may believe you in earnest.

2. Your second position is, that if Universalism be true, Christ and his apostles must have been incompetent or dishonest teachers of religion, and the Bible itself, fitted and designed to lead men into error. Why? Because—"for eighteen hundred years, the whole christian world, some very few persons excepted, have been ignorant of this doctrine," and have understood the New Testament to teach that many of the human race will finally be lost. pp. 2, 3. All that you say on this point, I have carefully considered; and though at first it may seem plausible, it is not valid. Be it good or bad, I find it at any rate, to be that very argument of general tradition, which all Protestants profess wholly to reject, and all Papists zealously to urge, and which, if once allowed, infallibly establishes the Catholic church on the ruins of yours, and every other christian sect under the sun. "The church hath so interpreted the scriptures; therefore, it is true,"—is sound argument at Rome, but not in Protestant America. Is it necessary to remind you that the question is, not what erring men, in all ages, have understood, but what is recorded in the Bible? Though the whole world should have gone astray, that is no good reason why we should follow.

It may indeed seem strange, that the larger part of professing christians, in attempting to explain the Bible, have so grossly erred on several points, as we both believe they have. But it ceases to appear strange, when we reflect, that from the earliest ages of the church to the present, it has been the fashion to attribute a double meaning to the scriptures: first, the *natural*, and then what is called a *spiritual*; the latter being, of course, always determined by each one's fancy. By this handy contrivance, any religious absurdity whatever, that happened to be engendered in the brains of fanatics, monks, and visionary system makers, has been successfully fathered on the Bible; and having thus gained currency, has at length been rendered venerable by time, and sanctioned

† See this Catholic argument eloquently urged in Dr. Milner's *End of Controversy*, pp. 325, 75, &c.

by general tradition. Do not, I beseech you, follow cunningly devised fables; follow rather the scriptures.

I have somewhat more to say under your second position. You have egregiously misstated facts. Instead of there being no trace of Universalism in "the church, till about the middle of the third century," instead of its having been unknown again "from that time till after the reformation," as you say on page 3, I find that it abounded among christians from the very time of the Apostles to the third century, and then onwards to the middle of the sixth; at which late period, it was condemned in the church, for the first time. I find there are traces of it, afterwards, through the dark ages, down to the era of the reformation. I find it spreading at the time of the reformation. And ever since, numbers of the most eminent divines and biblical critics of all sects, except the Roman Catholic, have broken loose from their creeds, and entered with joy into the liberty of that grace which bringeth salvation to all men. These facts you may learn by looking into the history of Universalism. What is a remarkable circumstance, you will find its advocates to have been those whom our standard ecclesiastical historians pronounce eminent for their talents, learning and piety, instead of their having been inferior, in those qualifications, to the opposers, as you intimate on p. 4, 5.

A Universalist, if so disposed, might now turn your plausible appeal against yourself, and ask, 'how can you reconcile the foregoing facts with your opinion that the christian scriptures were written for the express purpose of teaching endless damnation? Can you suppose that had Christ and his Apostles meant to teach such a doctrine, they would have so spoken on the subject as to lead a large number of the early christians, and so many of the most learned of the moderns, to misapprehend their meaning?' (p. 3.) You ask me, on p. 4, "did you ever doubt, after having heard a sermon on Universalism, whether the preacher believed all men would be saved?" Let me return the question: did you ever doubt, after having heard a sermon in proof of endless misery, whether the preacher believed some would be eternally punished? &c. Such interrogations may amuse, but they decide nothing. "To the law and the testimony, if any man speak not according to this word, it is because there is no light in him."

3. "If Christ and his Apostles," say you, "believed and taught the salvation of all men, it seems impossible to account for the

fact that their preaching so much alarmed the fears, and awakened the enmity of wicked men. The fact is unquestionable. Christ rarely preached a sermon which did not excite uneasiness in the minds of sinners, and send them away dissatisfied and murmuring against the preacher." (p. 5.) That is true. Who were the wicked men, whose fears and enmity were excited? Who were those sinners who went away dissatisfied and murmuring? They were the priests, the doctors of the law or divinity, the blind guides, the sad and wry faced professors of the popular religion, who compassed sea and land to make proselytes, who thought themselves righteous and despised others. And are you so ignorant of what is going on at this very day, as to suppose it impossible that such men should be alarmed and enraged at the preaching "of the glad tidings of great joy which shall be to all people"? or, that they should go away dissatisfied and murmuring? Why, Sir, you yourself acknowledge that certain "men of serious religion, men who pray in their families, and closets, keep the sabbath, and walk humbly with God, often feel and express a deep abhorrence of Universalism, and do what they can to oppose its progress." (p. 6.) Excepting what you say about their "walking humbly with God," the rest is, alas, too true. Too many of that class do manifestly abhor, from their very hearts, that doctrine which "is good and acceptable unto God, who will have all men to be saved, and come to the knowledge of the truth." Too many of them even say, it is good and acceptable to the "desires of the natural [or sinful] heart." (p. 5.) Men of a very serious sort of religion, who made sad their countenances, &c. who loved to pray standing in the synagogues and in the corners of the streets, and who kept the Sabbath far more punctiliously than did our Saviour, often felt and expressed a deep abhorrence of his doctrine, and did what they could to oppose its progress. They, it was, who hated him; while "the common people heard him gladly," and the despised "publicans and sinners gathered together" to his ministrations. They, it was, who cast his believers out of the synagogues, and who finally, in the name of God, crucified the Lord of glory! Beware, Sir, "beware, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

You ask, "if Christ and his Apostles be-

believed and taught the salvation of all men, why were they so bitterly opposed by sinners [remember who these sinners were: the Pharisees, Scribes, &c. the chief religious professors of that day] wherever they preached the glad tidings?" (p. 6.) Our Saviour gave those very sinners to understand the reason of their bitterness, when he introduced the parable of the prodigal son, in order to reprove their murmurings. They were angry because he received their prodigal brethren to equal favor—because he made those who had labored but one hour, equal to themselves, who had borne the heat and burden of the day. Their eye was evil because he was good. St. Paul likewise answers your question: "we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of them that believe." Is it incredible that people should be bitterly opposed to impartial grace, and equal favor? Look into your own heart, and you will there find the very spirit which you seem to believe never existed. It used to call itself by some very imposing name. As you now appear to feel, I suspect that, for instance, were Universalists admitted to an equal standing in heaven, or in the church, or even in the legislature of your state, you would be angry and refuse to go in.

Once more, and I conclude this letter. You think the fact that three thousand were pricked in their heart by Peter's preaching on the day of Pentecost, that the Jailer in a sudden fright at Philippi asked the Apostle what he should do to be saved, and that Felix trembled under the reasoning of Paul, is proof against Universalism. Why? Because "such effects were never known to be produced by the preaching of Universalists." (p. 5, 6.) Here again you mistake. I have witnessed equal emotion in their hearers. If you will shew me that in all, or any one, of those cases, the effect was produced either by the fear, or by the preaching of endless damnation, that will be to your purpose; but when you examine the connexions in which they are recorded, you will abandon the attempt. Still, it would be well to use a little more care, and consult the scriptures before you state what they teach or say. By neglecting to do so, you have made a gross blunder here, and repeated it in several places; viz. that the question, what shall I do to be saved? was often proposed to the Apostles. (p. 6, 54, 59.) It occurred but once; and was then occasioned by fear of an earthquake and of immediate death. (Acts 16. 25—30.)

Of your second letter, you will find part

examined in my first; the rest of it is sufficiently met by the remarks under the 3d head of my present. I may therefore, in my next proceed immediately to your third letter. Yours, &c.

LETTER III.

REV. SIR,

4. I have thought best, after reconsideration, to add a few words on your Second Letter. The substance of it is, that when Universalism is preached, religious people are alarmed, and reject it; while Deists, profane swearers, sabbath-breakers, adulterers, drunkards, and fornicators, almost exclusively embrace or patronize it. The falsehood of this statement has been already mentioned. But I wish now to point out a striking coincidence between these charges, and those which the ancient Pharisees urged against Christ and his cause. How did they speak of him? They triumphantly demanded, Have any of the rulers or of the Pharisees (i. e. the religious, so thought,) believed on him? But this people, which knoweth not the law, is cursed. They said, He deceiveth the people; he blasphemeth; he is not of God because he keepeth not the sabbath day; a gluttonous man, a wine bibber, a friend of publicans and sinners; he receiveth sinners and eateth with them. They said to him, Why do the disciples of John fast oft and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink? Such was the language of the Pharisees respecting the Saviour of the world. His believers at this day, must not be disconcerted on receiving the same treatment.

5. Your fifth reason is, that all men, whether Pagans, Jews, or Christians, except a few persons, have held the doctrine of endless punishment. Now, you conclude, this general foreboding of future misery to the wicked, can be accounted in only one of two ways: either it has come down by tradition from an original revelation, and thus shows how revelation was understood from the beginning; or else it arises from the very constitution of the human mind, and is thus to be regarded as the voice of God, speaking through the medium of conscience, and informing them of what awaits them in the future world. p. 10. For this, you give me simple assertion, but no proof. Admitting, what by the bye is not true, that all mankind, with very few exceptions, have believed in endless misery, yet do not urge me to adopt your very hasty conclusions, until you shall have answered me one question. Does the fact that all nations have believ-

ed in a multitude of gods, and practised idolatry, until carefully and laboriously taught otherwise—does this fact, I say, prove either that polytheism and idolatry have come down by tradition from an original revelation, or else that they arise from the very constitution of the human mind, and so are to be regarded as the voice of God? If not, then the general reception of a doctrine is no proof of its divine origin; and your argument vanishes at a touch. Let us try the next.

“6. The doctrine of Universal Salvation is inconsistent with the character of God as a rewarder, and with the great truth, that men are in a state of probation.” Why? Because there is no “such distinction made between the righteous and the wicked in the present life, as is implied in the character of God as a rewarder. Are not the recompenses made to either class in the present state, very imperfect, and far from corresponding with their respective characters?” pp. 10, 11. That is, in the present life, God does not sufficiently reward either: all his punishments on the wicked are inadequate to their deserts; all his favours to the righteous, far short of their merits. Divine justice is much in arrears. Very well. What is the least you will take for your share? What are the most favourable terms on which you will settle? Why, in addition to all present receipts, give endless torment to the wicked, and heaven with all its glories to the righteous; then, the reward will exactly correspond with their characters. For thus much you contend. You will not abate a jot. One would think you might be satisfied with immortal glory for yourself without exacting the endless damnation of sinners, whom you acknowledge no worse by nature than yourself. I will not reprove your presumption, for you certainly knew not what you said. This is evident from the doctrine which you at other times inculcate:—viz. that even the righteous, were they rewarded strictly according to their present characters, would be sent into eternal fire. And, Sir, if you can discover how God, as a just rewarder, may save such a class of people, you may discover how he can save all, unless you find some who deserve more than eternal fire. I may, perhaps, enter into a further examination of the foregoing subject, when I arrive at your Eighth Letter.

7. Your next proposition is, that “the Bible every where divides men into two classes, and makes a distinction between them, which is recognized throughout every period of their existence, both in this

and the future world.” p. 12. Here you have at length stated, what, if it be but proved, will decide the question. I am glad, after so much labour, to arrive at something definite. How do you support your proposition? By showing, 1. a distinction in the present characters of men; 2. that there are two classes, because God has very different feelings towards the righteous and the wicked; 3. that they are, at present, in entirely different states. By the way I must remark, that, whether correct or incorrect, all this has no bearing on the subject. But in the next words, you proceed to the point, and say, 4. “This distinction is recognized in the general resurrection; 5. at the judgment day; 6. and in the sentence of the final Judge.”—Now, let us see whether you sustain these statements.

The only proofs you bring of such a distinction at the general resurrection, are these two texts, viz. “many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Dan. 12: 2. And, “the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.” John 5: 28, 29. But, Sir, let me have a candid hearing, while I confess my doubts, whether either of these texts relates to your subject. I know you have forewarned me that should I deny your application of the latter, you might pity and pray for me, but should not attempt to convince me. p. 37. That however, was rather petulantly said; and I shall yet succeed in commending my explanation to your respect, if not to your assent; for some of your most eminent orthodox critics and commentators will speak for me. A standard work, lately translated and published at your Andover Institution, on the request of Professor Stuart, and under the patronage of the other Professors, says, “there is some uncertainty” whether Dan. 12: 2, refers to the future state, though it “possibly” may.* The pious and renowned Grotius, who, though an Arminian, is perfectly orthodox on the subject of endless damnation, explains the same passage as a prophecy, expressed in the usual figurative language, of certain political and religious overturns in the Jewish state and people.† So does the celebrated Dr. Adam Clarke.‡ Now turn to the text itself; and, above all things, read it with its own immediate connexion. You will find the chapter is treating of that

time when the Lord should have "accomplished to scatter the power of the holy people," i. e. of the Jews; when "the daily sacrifice should be taken away, and the abomination that maketh desolate, be set up;" and when "there should be a time of trouble, such as never was, since there was a nation, even to that time." ver. 1, 7, 11. And I need not remind you, that in Matt. 24, Christ fixes the application of these words to the age in which Jerusalem was destroyed. Certain it is, in that age the Jews were thoroughly awakened from their long continued lethargy; some of them to the knowledge of God and of Jesus Christ, which is eternal life; and the rest to aggravated guilt and everlasting contempt. To this fact, the prophecy in Daniel must be referred, if understood according to its connexion. I will now remind you, that it is believed, I think on all hands, that the text you quote from John 5: 28, 29, as your other proof, was spoken by our Saviour with pointed reference to that in Daniel.

That oracle of the orthodox critics, Dr. Lightfoot, one of the Westminster Assembly of Divines, says of this passage in John v. 28, 29, "These words might also be applied to a spiritual resurrection, as were the former, [viz. the preceding 25th verse.] And so coming out of the graves meaneth, in Ezek. xxxvii. 12. The words in the 29th verse, [in John,] being only translated and glossed thus: And shall come forth; they that do good (after they hear his voice in the gospel,) to the resurrection of life; and they that do evil (after they hear the gospel,) unto the resurrection of damnation." Such is the remark of one of the most venerated Biblical Critics that Europe has produced. It will, perhaps, induce you to suppress your pity, till you shall have looked into the connexion of this passage. There you will find that our Saviour had just been speaking (verse 25,) of a spiritual resurrection, in similar figures; and what authority have you for making him to have changed his subject? especially while alluding to the text we have examined in Daniel.

To me, those scriptures which treat professedly of the General Resurrection, intimate no such distinction as you suggest. On the contrary, they state, positively, that all who are raised, "are equal unto the angels, and are the children of God, being the children of the resurrection." (Luke xx. 36.) They state, positively, that "when this corruption shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought

to pass the saying that is, written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin." (1 Cor. xv. 54—56.) When sin, the sting of death, is no more, and mankind are the children of God and equal unto the angels, where will you find your wicked class?

But at any rate, you tell me, there is to be a distinction between mankind "at the judgment day," and "in the sentence of the final Judge." That has never been denied, if by the "judgment day," you mean, not what the orthodox generally mean by the phrase, but the time spoken of in the passage you here quote in proof of these points: "When the Son of man shall come in his glory, and all the holy angels with him," &c. (Matt. xxv. 31—46.) What has this to do with our subject? For you know very well that Christ had just before, in the same conversation, fixed the event here mentioned, to that generation: "they shall see the Son of man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other, &c. Verily, I say unto you, this generation shall not pass, till all these things be fulfilled." (Matt. xxiv. 30—34.) So he repeatedly stated; as I perceive by no less than seven other passages now before me, in the four Evangelists.

If you know of any text in the Bible, which shews that there is to be a distinction of wicked and righteous, miserable and happy, to all eternity, I beg you to produce it; but do not mock me with quotations well known to relate only to events here in this world. Yours, &c.

* Jahn's Biblical Archæology, Sec. 314.

† Crit. Sacri. in Dan. 12. Grot. in v. 2.

‡ Commentary on the O. T. in loco.

§ Lightfoot's Works. Harmony, &c. Part 3. on John 5: 28.

WORTHY OF IMITATION.

Br. S. R. Smith of Clinton, N. Y. has travelled, since last spring, upwards of FIFTEEN HUNDRED miles, preaching the glad tidings of Universal Salvation.

NEW SOCIETIES.

We learn by the Botschafter, the German Universalist paper, that THIRTY new Universalist Societies were formed in the United States, between the first of January and the first of July, of the present year!!!!

SELECTED.

**MEekNESS.**

"Blessed are the meek, for they shall inherit the earth."

Blest are the meek, the sacred train,
Who from all guiltiness refrain,
Through life's still varying scene:
Who, though the tempest rages fast,
Amidst the fury of the blast,
Are gentle and serene.

* * * * *

As some pure river, deep and wide,
In silence rolls its gentle tide,
And seeks the gentle sea:
Thus, unobtrusive flow their years,
While to their ardent gaze appears
A vast eternity.

**AMERICAN COMMITTEE.**

The New-York and Philadelphia Association, at their late meeting in Philadelphia, after hearing the congratulations of the brethren respecting the glorious news from Germany and elsewhere, proceeded to choose a Committee of Foreign and Domestic Correspondence, which consists of the following persons:—Hon. J. Grosh, Marietta, Pa. Rev. J. Myers, East Hempfield, Pa. Rev. A. B. Grosh, Marietta, Pa. Hon. J. Holgate, Rev. Z. Fuller, Hon. J. R. Burden, Rev. T. Fisk, Philadelphia. Rev. A. C. Thomas, Isaac Pierson, James Hall, Cornelius Harsen, Thomas Bussing, Esqs. of New-York. Subsequently, Hon. J. Grosh, was chosen Chairman, and Rev. T. Fisk, Secretary. Communications to be addressed to T. Fisk, Philadelphia.

An Executive Committee was also appointed, consisting of Brs. Myers, Fisk, and Thomas, whose duty it shall be, to open a correspondence with our brethren in different parts of Europe and the United States. T. Fisk was chosen Chairman, and A. C. Thomas, Secretary.

At a meeting of the American Executive Committee of Foreign and Domestic Correspondence, resolved that a correspondence

be opened with Rev. Mr. Thom, of Liverpool; Rev. Dr. Belsham, and Dr. Southwood Smith, of London: Rev. Messrs. Fox, Aspland, and Wright, of England; Rev. Mr. Edmunds, of Glasgow, Scotland; also with our friends in each of the kingdoms of Germany and Holland.

It was also farther resolved, that a correspondence be opened with the following friends of liberal christianity in the United States. His Excellency, Gov. Lincoln, of Maine; Gov. Cass, of Michigan; Gov. Holmes, of North Carolina; Hon. J. Hamilton, Jr, of South Carolina; Hon. J. Rowan, of Kentucky; Hon. J. Healy, New Hampshire; and Hon. J. Dunn, Maine.

Resolved, That our ministering brethren, generally, together with the clerks of the several Universalist Associations, be requested to transmit such information respecting the progress of our holy religion, as they may consider interesting. This latter resolution is recommended particularly to the notice of our several editorial brethren. All communications to be addressed to T. Fisk, New York.

RELIGIOUS NOTICES.

T. Fisk of Philadelphia, and A. C. Thomas, of New-York, will exchange services during the present month.

Br. W. Hutchinson will preach at the Grand street church, on Sunday next, morning and evening. Subject for the evening, "How shall we escape, if we neglect so great salvation."

T. Fisk will preach at Masonic Hall, Broadway, on Sunday morning and evening. Subject for the evening, "Except ye repent, ye shall all likewise perish."

Universalist Books,

Pamphlets, and Sermons, for sale at the Office of the Gospel Herald.

THE NEW-YORK GOSPEL HERALD AND UNIVERSALIST REVIEW, is published every other Saturday, by A. C. THOMAS, No. 432 Grand (near Division) street.

T. FISK, EDITOR.

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SERMON XXXII.

By REV. LUCIUS R. PAIGE,

"Prove all thing; hold fast that which is good." *1st Thess. 5. 21.*

An opinion extensively prevails, that, in the present life, men are "Probationers for eternity;" and that as they conduct well or ill in this "probationary state," they will be happy or miserable in the life to come.

In the investigation of this doctrine, we shall not attempt a particular examination of every text of scripture alleged by its advocates in its support.—Such an examination would exceed the bounds of a single discourse. We choose rather to examine the doctrine on general principles.

An advocate for this doctrine has contended for its truth in the following words:—

"That the present is a state of probation, appears from these considerations; mankind are here appointed to form their characters; they are furnished with all necessary means for doing so; their characters are actually passing through various changes, from good to bad, and from bad to good, as well as constantly exhibiting degrees of progress, both in virtue and vice; while the mixture of good and evil in them, together with a striking correspondence in the dispensations of Providence toward them, clearly indicate a state of probation, and not of retribution."—*Scott's 1st Letter to Whittemore.—Uni. Mag. vol. 8. p. 93.*

The whole force of this article, so far as we can understand it, lies in these two particulars; that men are placed here to form characters; and that they do actually form different characters.

Let these two particulars be admitted; what evidence do they afford that the doctrine of probation is true? Let us examine.

How does the fact that men are placed here to form characters, prove that they are on probation for another state of existence? By comparing this fact with others of like nature, we may discover its true force in relation to our subject. We are placed here to improve our mental faculties; but does this fact prove that we are on probation, or that we shall be eternally happy or miserable, according to the degree of our improvement? We are placed here to labour for our subsistence; we are commanded by our creator to labour; but does this fact prove that we are on probation, or that our happiness or misery after death, will be proportionate to our diligence?

No one believes that our eternal welfare is suspended on such conditions. But if the simple fact, that God has placed us here to perform any given ac-

tion, prove that we are on probation, the cases we have named prove the point as conclusively as any other which can be mentioned. But if this fact alone do not prove that we are probationers, then our being placed here to form characters does not prove it. It is therefore useless to contend for the doctrine on this ground alone.

But it is said that men form different characters, some good, and some bad. Suppose they do; does this fact afford sufficient evidence that they are on probation? Men also make different degrees of improvement of their mental faculties; but who can imagine this fact to prove a state of probation? They also conduct differently in regard to the command enjoining labour: for while some are faithful and industrious, others are negligent and indolent; but will this prove that we are on probation? But if the single fact that we conduct differently in regard to duties, which God has placed before us here to perform, prove that we are on probation, then the cases we have named afford proof. But if this fact alone do not prove the point, then our forming different characters does not prove it.

Again: it is urged that there is a difference between the cases supposed, and that mentioned in the argument under consideration; because our happiness or misery very much depends on the characters we may form; a virtuous character conducing to happiness, and a vicious character to misery.—But does not our happiness or misery depend, in some degree, on other things, besides our forming characters? Does not the man who carefully improves his mental faculties, enjoy more happiness, and of a more refined nature, than he, who, through sloth or indolence, remains in comparative ignorance? Does not he who labours diligently, reap the fruit of his labour, and enjoy many of the comforts of life, which the slothful enjoys not? We see then that these things conduce to happiness or misery, as the case may be; but does this fact prove that we are on probation for another life? If not, neither does the simple fact, that our happiness or misery depends on the characters we may form.

Viewing this subject in any possible light, we cannot discover how the facts that we are placed here to form characters, and that we do form different characters, productive of happiness or misery, prove that we are on probation; for the same facts exist in the other cases we have named, to wit, the improvement of our mental faculties, and the procurement of sustenance by labour; and no man has ever attempted to prove the doctrine of probation by these facts. But if these facts, in regard to these duties, do not prove the doctrine, we cannot perceive how the same facts, in regard to the forming of characters can prove it.

But there are other considerations which serve to show that the doctrine of probation is not true.

1. This doctrine evidently implies salvation by works. He that doeth well, shall be saved; he that doeth ill, shall be damned. It is the very essence of this doctrine, that we are to receive "eternal life," as the reward of our virtue. But the scriptures declare that "eternal life is the gift of God." If it be a gift, it surely cannot be a reward. The scripture therefore stands opposed to this doctrine.

2. The scriptures distinctly declare that this blessing is *not* bestowed as the reward of works. "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God: *not of works*, lest any man should boast." How can this be reconciled with the doctrine of probation?

3. This doctrine may be proved false, by the fact that it is utterly useless. It is admitted on all hands that God never acts without an object ; and that he never does that which might just as well remain undone. But what object could he have in placing us in a state of probation ? Is it said that he has done it, that he might know what characters we would form, and what reward we might deserve ? This would imply a lack of knowledge in God : for if he did not know, before he created us, what characters we would form, he did not know all things, and was not infinite in knowledge. But his knowledge is admitted to be infinite ; then he knew all things, and among other things, what characters we would form ; consequently, he could not have placed us in a state of probation to ascertain this fact.

Is it said it was necessary for the glory of God, and the highest good of the universe, that some should be endlessly miserable, while the remainder should enjoy the presence of God : and that therefore it was proper to place mankind in a state of probation, that, by forming characters, they might severally deserve the reward which awaited them ?

If by this it be intended that a state of probation was necessary to show which ought to be saved, and which ought to be damned, the remarks already made are a sufficient reply. Because, as God could gain no additional information thereby, such procedure would be useless ; and he does not do that which might just as well remain undone. But if it be intended, simply that he placed us in such a state, in order that we might deserve the salvation or damnation he had before determined to render to us—then we say the proposition involves a contradiction in terms. Probation implies uncertainty in the mind of him who requires it ; he requires it, that he may be able to ascertain facts not yet known. A man wishes to be employed by you. You say to him that he may commence labour, and if you find him a suitable person, you will give him employment. This man is on probation. It is a trial or examination, for the ascertainment of the fact, whether he be a suitable person. But why do you place him on probation ? Because you are as yet uncertain what is his real character. As in this case, so in every other, probation implies uncertainty in the mind of him requiring it. But it is admitted that such uncertainty does not exist in God. He fully knows what will be the character of every one. His only object is to make them deserve different treatment. But this is not probation ; because there is no uncertainty in the case. Whatever else our present state may be called, it can not be called a state of probation, so long as it is admitted that God foresees the result. This would involve a contradiction ; because, as before mentioned, probation implies uncertainty, and it is admitted that this uncertainty does not exist in God. On the whole, we conclude that this doctrine being useless, it is not entitled to belief.

4. This doctrine stands opposed to the justice of God. He has declared in his word, that he will render to every man “ a just recompense of reward,” for all his deeds, whether good or bad. But this doctrine teaches that men are not sufficiently rewarded in this life ; but the reward will be rendered after death. Some will then be infinitely happy, and others infinitely miserable.

Now if a man be not punished for his vices in this life, and have such a degree of virtue as to be entitled to infinite happiness in the next, how is the justice of God exercised ? That justice requires the punishment of all iniquity ; but this man escapes punishment altogether.

Again: if man be not rewarded for his virtues in this life, and have so many vices that he is made infinitely miserable in the next, how is the justice of God exercised? That justice requires that all virtue be rewarded; but this man loses his reward entirely.

Let the subject be viewed in another light. The justice of God is impartial in its operations. But the advocates of the doctrine of probation tell us, that if a man's character be good at the time of his death, he shall be saved; if bad, he shall be damned.

Suppose a man to live sixty years; his character is bad; he has habitually committed iniquity; very few virtues redeem his character from utter villainess. At the close of his career, he commits murder in cold blood. He is apprehended, convicted, and condemned to die. In the short interval of two or three weeks, he is converted; he becomes a Christian: and so far as possible, forms a good character. He is hung; and, according to the opinion of 'probationers,' goes directly to a state of infinite happiness. He escapes all punishment, except that he is hung for the murder.

Again: suppose another man to live sixty years: his character is good: he has habitually practised virtue, and avoided vice. At length he becomes unfortunate; he loses his property; in the moment of severe suffering and vexation of mind, he raises the cup to his lips, falsely imagining it will afford him relief; he becomes intoxicated; quarrels with his neighbour; stabs him to the heart; and the same instant, before he has one moment for reflection or repentance, is struck down dead by lightning. He goes to hell, and suffers infinite misery, because his character at the hour of his death is bad.—He has not been rewarded for his virtues in this life, and never will be, in the next.

Do you discover the exercise of impartial justice in such procedure? One man escapes the punishment of all his sins, committed in sixty years, and is made infinitely happy for forming as good a character as possible between his condemnation and execution; the other loses the reward of practising virtue for sixty years, (on the supposition that men are not rewarded in this life,) and is made infinitely miserable, for the last few hours of his life, his character is bad. The one, who has through his whole life been forming a bad character, but just before his death reforms, is made happy; while he, who has spent his whole life in forming a good character, but stumbles at the close, is made miserable. Is this impartial justice? Is this rendering to every man according to his deeds? Add to this the consideration, that God, by the free exercise of his grace, changed the heart of the vile sinner at the eleventh hour, and made him an heir of glory; while he suffered the virtuous man to fall into temptation and transgression, and instead of exercising grace in his behalf, instantaneously struck him dead, and thrust him into hell—and then say whether such procedure appears like impartial justice.

5. This doctrine stands opposed to the mercy of God. It teaches that God from eternity, certainly knew, if he did not determine, that many will form bad characters, and suffer endless misery. Did God then create men of free choice, or by constraint? No one will pretend that he was compelled to create men. The scripture declares that he created all things for his pleasure; consequently it was a matter of choice, not of necessity.

But would a God infinite in goodness and mercy, create men of his own free choice, and subject them to a state of probation, in which he knew they would fall into sin, and suffer infinite torments as the consequence? Is it an

act of mercy to bestow existence under such circumstances, that intolerable misery must be endured, when no necessity exists for such procedure? Yea, when it is equally easy to bestow it in such a manner as to insure perfect happiness to its possessor?

Add to this, the fact that God cannot be disappointed in his designs; that he not only saw the result, but also designed it; and then say whether it be an act of mercy to give existence, designing to make the possessor infinitely miserable. It must come to this in the end. The will of God will be accomplished; and if any shall endure misery without end, it is because God chooses it. Let the subject then be viewed in its proper light. Let those who believe in the doctrine of probation, show us how it is consistent with the mercy of God to place men in such a situation that he knows they must sin and perish. Let them reconcile, if they can, the mercy of God with his bestowment of existence, intending that it should prove an everlasting curse to its possessor. Until they do this; until they prove that their doctrine does not represent the God of grace as entirely destitute of mercy—let them not ask us to believe we are now on probation, forming characters for heaven or for hell.

SERMON XXXIII.

"If the Lord be God, follow him; but if Baal, then follow him."—1 *Kings*, 18: 2.

There is a kind of moral indecision among men, which is detrimental to the cause of Christ. A thousand causes unite to produce it, and to such an alarming degree does it prevail, that much useful talent lies buried in the field, which, if put to some use, might produce much good to mankind. The fear of man, the love of popularity, the prejudices of education, together with many other things conspire to render us insensible, if not indifferent, to those great concerns, which alone are worthy of our attention. Although the spirit of inquiry has gone abroad into the earth, and thousands are searching to see if these things be so, yet a large proportion of our population, are virtually saying, "yet a little sleep, a little slumber, a little folding of the hands to sleep!" Much of this evil will be charged to the account of those who endeavor to prevent investigation; "your souls are in danger," says one—"certain pernicious doctrines are inculcated in our land—heresy threatens to undermine the foundations of our holy religion—schisms are creeping into the sanctuary of God—you must not read—you must not hear—let them alone, I pray you!" Now why all this? Let candour decide; says another, "our religion is popular, and if you cannot conscientiously subscribe to it in every instance, you had better unite with us, and share the honors, privileges and profits of our church;"—says another, "keep your real views a secret, and publicly avow the doctrines of our church and we will take you into our arms and call you blessed;" says another, "it can make but little difference in the end, what faith we embrace, providing we do as well as we can;"—and says another, "it matters little or nothing what a man's religion is, if he is fully persuaded in his own mind of its correctness."

But this age may well be denominated the age of inquiry. The great matter of difference between truth and error is freely discussed, and men of

talents, piety, and learning, are taking sides. One great party tenaciously hold the opinion, that God will curse to all eternity a great proportion of his offspring; while another party, the minority, maintain, that the God of Israel will save, with an everlasting salvation from sin, all the ends of the earth. These doctrines are as opposite to each other as light and darkness.—The God of one party is as essentially different from that of the other, as the image of Baal was from the God of ancient Israel. Now both of these theories cannot be true. One, of necessity, is absolutely and emphatically false. Is it of little or no consequence, then, which of these two doctrines we adopt? Is error as valuable as truth if we honestly believe it? No. Our religious opinions will ever have an effect upon our conduct in life. We cannot avoid being governed in a great measure by the doctrines we embrace. And if we declare, in order to avoid censure from either party, that we have no fixed principles of religion, the confession will not screen us from reproof. For to have no fixed religious opinions, is to have no principles at all.

Hence, then, I apply my text in view of this subject—considering the importance of the religion of Christ—its salutary effects on society—its comforts—its joys—its rewards—its punishments and its glories;—when I contrast all this with its opposite, the pains—the woes—the fears—the torments of error, and consider that one is the religion of God, and the other that of the adversary, I am led to exclaim “if the Lord be God, follow him; but if Baal, then follow him.”

But perhaps the reader is ready to rejoin, “if your doctrine is true it will catch me at last, and I will not trouble myself about the matter.” But will this excuse answer for the bed of sickness, pain and death? Will a reflection that you have not taken a sufficient interest in this great subject to pay it any attention, allay your fears and console your feelings in the trying hour? If so, be quiet and avoid an inquiry into the subject.” But unless you are assured, that ignorance of God, inattention to religion, and a disregard of its requirements, will sustain you in times of trouble, be persuaded to satisfy your mind before the evil day cometh: Examine this subject for yourself, and “if the Lord be God, follow him; but if Baal, then follow him.”

SERMON XXXIV.

“This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief.—1 TIM. 1: 5.

I will take it for granted, that all intelligent and candid persons will admit, that a proposition affirms something; and that the thing affirmed is either true or false. Paul’s proposition, which stands at the head of my present cogitations, not only affirms something, but affirms it in a very remarkable manner. Paul not only affirms that which he says to be faithful, or true, but he adds, with peculiar emphasis, that it is “worthy of *all* acceptance.”

The prominent truth affirmed by Paul, as worthy of all acceptance is, that “Christ Jesus came into the world to save sinners.” Mankind are agreed that Christ Jesus came into the world; but the design of his coming has been a fruitful subject of contention. I have been in the practice of admitting or receiving Paul’s testimony, in preference to the philosophy of modern wise men. I am of opinion that Paul has given evidence both of his

ability and integrity, above the pretensions of any theological disputant of a subsequent date.

The universality of the redemption through Christ, in contradistinction to the dogmas of Calvin, is a truth which harmonizes equally with scripture and reason. All men are sinners—"Christ came into the world to save sinners," therefore Christ came to save all men. The doctrine which teaches the salvation of sinners, is regarded by some men as a damnable doctrine. These sticklers for the damnation or endless misery of sinners, are willing to extend the redemption through Christ, only to good people. Good people, and they only, shall be saved: so, Paul, you may go about your business of tent making, as your theology is now superseded by the philosophy of modern theologians. As it is possible that some honest inquirers after truth, who will be so old fashioned as to prefer the testimony of Paul, and other inspired writers, may read these remarks, I will, for the benefit of such, attempt to illustrate and enforce the truth taught by Paul.

The salvation of good men from a Hell of endless suffering, is the cream of modern orthodoxy. The salvation of sinners from their sins, is the doctrine taught by Christ and his apostles. Good men stand in no greater need of salvation from sin, than a man in health does of a physician. The simple truth of the gospel of Christ is suited to the condition of man. Man is a sinner. Sin is a mental disease; a moral malady; and the heart is desperately wicked, that is, *sick*. Christ is the physician; and the remedy for the disease is truth. The more desperate the disease, the greater need of a physician: and the field for the display of his skill and ability must be in proportion to the inveteracy of the diseases of his patients.

Modern orthodoxy represents Christ, the physician for the soul of man, very much in the same light, as to skill and merit, of some of the doctors whom a kind providence, for unknown purposes, has permitted to operate physically and fatally on the bodies of their fellows. The spiritual remedies administered by the orthodox, will either *kill or cure!* If the medicine operates favourably, the patient is cured of his liability to go to hell. If unfavourably, his condition is tenfold worse than if he never heard a preacher. Every sermon, say they, (and sermons are spiritual pills,) unimproved, will sink the party deeper in Hell. So is the case with the other doctors; that is with some of them. If their medicines are unpropitiously administered, and unimproved by the stubborn body, and unyielding disease of the patient, he is the sooner, if not the deeper, sunk in his grave. I will enter my protest against modern orthodoxy, alias Calvinism, Hopkinsianism, and Arminianism, in all its forms.

Mankind are desperately sick. Christ came to save them from their sickness. The name of the disease is *sin*. The remedy which is applied is *truth*. Reader, you are one of these patients; your disease is sin; and Christ is your physician. What think you, is your physician able to effect a cure? Is the remedy the best? that is, is it infallible? Can you be so infatuated as to be in love with your disease, the cause of all your pain, and desire to perpetuate it? When a man is sick of a fever, and expresses a desire to retain his disease, to be clear of his physician, and refuses all remedies, he must be pronounced crazy; and the physician must exert his ability to conquer the disease, or acknowledge himself defeated.

Christ, the spiritual physician, has declared that the "Father hath given him power over all flesh." Our divine Physician, therefore, can boast of a

diploma from a higher source than medical colleges! His power over all flesh, will conquer all diseases proceeding from the flesh. We are instructed, that that which is born (or produced) of the flesh, is flesh; and that which is born of the spirit is spirit. The disease which afflicts mankind grows in the flesh. Christ alone has power over all flesh, and can cure the diseased. Sin is an indigenous plant, as much so of the flesh, as the oak of the American forests. "Christ came into the world to save sinners." The Father has "given him power over all flesh." The flesh makes sinners. The physician has a universal panacea. The sick, however, do not believe this. Some of them say, The physician has come to cure the *weli*; I must cure myself, and then the physician will save me! The deception is thus carried on, and the poor sick people are told, that the physician will hate them for being sick, and will neglect the most helpless, and attach himself mostly to those who are in health, and have no need of his assistance.

It is a blessed thing for poor blind man, that truth will be truth, in spite of him. The patient may rave in his delirium; and his foolish attendants may torment him with their ignorant endeavours; notwithstanding, the physician is able to cure, and he will, in proper time, apply his sovereign remedy.

I believe I may add, that insanity is not so obstinate in any disease, as in sin; and that it is very general throughout Christendom. PAULUS.



PUNISHMENT.

"Quick as the thunder follows the lightning, if it were possible," says Dr. Rush, in one of his Medical Inquiries, "should punishment follow the crime." Philosophers have agreed, that the *certainly* of punishment has more influence to deter a bad man from the practice of iniquity, than its *threatened duration and severity*. Those who *threaten* punishment, eternal punishment in another world, for crimes committed in this, marvel very much that their preaching does not have more effect to prevent sin than it has; but let them know, that in proportion as they remove the threatened chastisement from the time and place in which the sin is committed, in the same proportion they remove the fears of the transgressor, and they would no longer marvel at their want of success in reforming bad men. *Present considerations* always do, and always will, operate with the most force upon the minds of men.—Let them be told that they *shall not be punished* for their sins, until they enter another state of existence—and especially that they may even *escape that punishment*, by repenting any time before they die—and in nine hundred and ninety-nine cases out of a thousand they will run the risk of gratifying their sinful propensities. Who has not found this to be the fact? Who, that has been a careful observer of the conduct of men, will not bear witness to its truth? And yet, how often are we told that endless misery, rather than temporal punishments, should be preached up as the consequence of violating the divine law, in order to secure the peace, repose and well-being of society!

Chr. Int.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, OCTOBER 10, 1829.

* * Terms. City subscribers \$1 25. Mail do. \$1, payable in all cases in advance.

DEDICATIONS.

On Wednesday the 9th of Sept. the church lately erected by the first Universalist society in Hingham, Mass. was dedicated to the worship of the One only living and true God. Services as follows: Voluntary from the choir. Reading the scriptures, by Rev. H. Ballou, 2d of Roxbury. Introductory prayer, by Rev. S. Cobb, of Malden. Dedictory prayer, by Rev. S. Streeter, of Boston. Sermon, by Rev. H. Ballou, of Boston. John 4: 24. Concluding prayer, by Rev. R. Streeter, of Watertown.

The new Universalist church at Marlborough, Mass. was dedicated on the 2nd of September. Introductory prayer, by Rev. S. Streeter, of Boston. Dedictory prayer, by Rev. R. Streeter, of Watertown. Sermon by R. Streeter, from Ps. 10: 2 16.—Concluding prayer by Rev. H. Ballou of Boston.

On Thursday, Aug. 18th, the new Universalist chapel in Livermore, Me. was dedicated. Reading the scriptures, by Rev. G. Bates, of Livermore. Introductory prayer, by Rev. Wm. Thompson, of Farmington. Dedictory prayer, by Rev. B. B. Murray, of Norway. Sermon, by Rev. W. A. Drew, of Augusta. Concluding prayer, by Rev. Mr. Merrill, of N. Gloucester.

UNIVERSALIST ASSOCIATIONS.

The Old Colony Association met at Plymouth, Mass. on Wednesday morning, Sept. 2d. Br. R. L. Killam was chosen Moderator, and Br. James H. Bugbee, Clerk. Discourses were delivered on the occasion, by Brs. Pickering and Whittemore. Circular by Br. Killam.

The Quarterly Conference of the Provi-

dence Association was held at Milford, Mass. on the 19th and 20th of August. Six discourses were delivered on the occasion.

The York, Cumberland and Oxford Association met at Fryeburg, Me. Sept. 8th.—Rev. Fayette Mace was chosen moderator, and Rev. A. Merrill, Clerk. Four discourses were preached. Circular by Br. Merrill.

The Franklin Association met at Townshend, Vt. Sept. 9th. Rev. W. Skinner was chosen Moderator, and Rev. W. S. Balch, Clerk. Brs. Williamson, Ward, Bell, and Skinner, preached on the occasion. Letter of Fellowship was granted to T. J. Sawyer, of Winchester, N. H. and ordination conferred upon Rev. I. D. Williamson, of Jaffrey, N. H. Circular by Br. W. S. Balch.

The Chenango Association held a meeting at South New Berlin, N. Y. Aug. 26th. Rev. N. Stacy was chosen Moderator, and Rev. D. Skinner, Clerk. Six discourses were delivered on the occasion, by Brs. Adams, Potter, Doolittle, Jones, Skinner and Stacy. Circular by Br. Doolittle.

The Minutes of the General Convention will be published as soon as they are received.

NEW-YORK EVENING JOURNAL.

This valuable paper has lately been purchased by R. P. Bush, Esq. and has been greatly improved and enlarged. It is published *daily*, at the very low price of six dollars per annum. From the very able manner in which it has been conducted while under the control of Mr. Bush, we hesitate not to say it will be one of the most valuable journals in the city.

THE DIFFERENCE.

The apostle, when speaking of the things that are made, says, "For *thy* pleasure they are and were created." Our opponents declare that a great portion of them were created for the pleasure of the Evil One.

PROGRESS OF TRUTH.

Extract of a letter from Br. W. S. Balch,
dated,

Winchester, N. H. Sept. 23.

DEAR SIR,—The cause of truth progresses rapidly in this region. New societies are springing up in almost every town.—On the 3d inst. I preached a lecture in Putney, Vt. A society of fifty-three members was formed. The sabbath before, a society was formed at Guilford, (where I preach once a month,) under the most flattering prospects. In Newfane the cause of Universal Benevolence continues to prosper.—In Dover, a convenient house is nearly completed, one third of which belongs to Universalists.

W. S. B.

New-York, Sept. 17th, 1829.

BR. FISK,—Having lately travelled through a portion of the eastern country, I had opportunity to remark the wonderful progress of liberal christianity in that region, and especially of the doctrine of God's free grace. Truly we may say, in the language of the inspired writer, the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom like the rose. In Maine, New Hampshire and Vermont, innumerable small societies are springing up, which, though weak at present, are fast increasing in numbers, and will, ere long, become powerful and flourishing. In Massachusetts and Rhode Island, are many large and powerful societies. In some places in Connecticut there are professors of the doctrine, who are anxiously desiring to hear the word of truth dispensed to them, and who desire that any ministering brethren travelling that way, would call and preach with them. This is particularly true of Abington, Ashford, Norwich, Hampton, and Woodstock. If such be the spread of liberal christianity in the Eastern States, what a glorious prospect is open to those who are engaged in disseminating the truth among the people! What

great incitements are there to "labour and suffer reproach," in imitation of the great apostle of the Gentiles. The clouds of superstition and bigotry seem to be fast fleeing away before the powerful beams of the glorious sun of righteousness; and the time will soon arrive, when the emancipation of the human mind from the shackles of intellectual thralldom, will rejoice all hearts, and animate all faces.

I am, dear sir, yours in

christian fellowship,

JOHN F. MYERS.



"If any man be *in* Christ, he is a *new* creature." We are informed that it is the will and good pleasure of God, to gather together *all* things *in* Christ. Will not *all* then be *new* creatures?

"As in Adam *ALL* die, even so in Christ shall *ALL* be made alive." Will any die an endless death after this?

When death and hell, after having delivered up their dead, shall be cast into a lake of fire, to be utterly consumed, where will another death and hell be found?



ORTHODOXY!

A Rev. Clergyman of Brooklyn, a few weeks since, made, in the pulpit, the following expression—"JEHOVAH has in store a vast and inexhaustible armory, from whence are drawn those arrows which *shall drink up the soul's life-blood, throughout immortality!*!!" * * * * *

There's Gospel [*alias* Good News] for you!!!—COMMUNICATED.



The "Visiter and Telegraph" would have been attended to at an earlier date, but for Mr. Thomas' prolonged stay at Philadelphia.

DELINQUENT SUBSCRIBERS.

Those subscribers who do not pay until the close of the year, will in all cases be charged one dollar and *fifty cents*.

VISITER AND TELEGRAPH.

The Editor of this paper, in an article intended as a reply to our remarks in No. 13, felicitates himself on what he terms our puerile argument. Alluding to the writer hereof, he has the most condescending civility to say—"He uses more decent language than is common to partisans of his sect. He is entitled to much credit for his decency." Of whom is this acknowledged? "Tell it not in Gath!"—that a *holy* Christian (Isaiah 65—5;) should give an infidel (as he believes)—an apostate from the most wholesome, heavenly, and *Christian* doctrine of eternal damnation—credit for decency! I thought this commodity, (as well as piety,) was monopolized (in their own opinion,) by John Calvin's most holy disciples. It seems, however, by the acknowledgment of the Visiter, that a heretic—an infidel—whose writings, where he is known, "have little influence, except over the most vicious and ignorant,"—has some decency!!—of course he is not *totally* depraved! And this acknowledgment, too, respecting a writer who "defends the cause which the serpent preached in Eden!"—Most humiliating condescension!

A word, by the way, as to the preaching of the serpent—"Ye shall not surely die." This Visiter to the garden of Eden has many devout followers. "Hear, O ye godly followers of Calvin! ye holy adherents of the Genevan Reformer! To you are these privileges given. Go on in iniquity—enjoy the sweets and pleasures of sin, which grow in the hot bed of vice—"Ye shall not surely die,"—for ye are God's elect! Defraud the widow and the fatherless—oppress the hireling in his wages—pillage for a livelihood—dip your hands in blood to satiate revenge—"Ye shall not surely die,"—ye shall escape all the penalty of the law—for ye are God's elect! Go on, most holy and favoured saints—imitate your great prototype, who, in zeal for the cause of heaven, roasted that infidel, Michael Servetus!—"Ye shall not surely die,"—for ye are God's elect!" This is the doctrine of the serpent! it is the doctrine of election and reprobation, as taught by John Calvin. Universalists deny the *possibility* of escaping the penalty of the law of God.

And now for our logic. The Visiter "opposes [we quote,] the *avowed infidelity* of the Reformer." What is that infidelity? If a manly and determined opposition to "unwarrantable priestly influence," and to Bible, Tract and Missionary Societies, as the means of uniting Church and State, be infidelity, then the Editor of the Reformer

is an avowed infidel. The Editor of the Visiter *opposes* the *opposition* of the Reformer. How? By *advocating* Bible, Tract, and Missionary Societies. But for what purpose? Does he wish to see Church and State united? He says not. Would he deprecate such an union? His article appears to imply that he would. What difference, then, is there between his infidelity and that of the Reformer? Merely this: The latter is *avowedly* opposed to these societies—not as such—but because he believes they are made the engine of "unwarrantable priestly influence," to establish a national religion. The former professes to advocate those societies, as the means of enlightening mankind. Wherein do they differ? They are both favourable to the ostensible object of Bible and other societies—and the '*avowed infidelity* of the Reformer' consists in opposing the *perversion* of that object, believing, as its Editor does, that the propagators thereof "indeed outwardly *appear* righteous unto men, but within they are full of hypocrisy and iniquity."

It behooves the Editor of the Visiter to state explicitly what he believes to constitute 'the avowed infidelity of the Reformer.' It behooves him, as an honest man, to cease his denunciations, until he can point out *one single article* in the Reformer, which savours the least of infidelity. We assert, from personal knowledge, that Theophilus R. Gates *professes* a firm and unwavering belief in the Christian religion—that his practice proves him to be *in reality* what he professes—and that although no sectarian,† he is not only friendly to, but zealously engaged in disseminating the principles of 'pure and undefiled religion.' He is more extensively known, perhaps, than the Editor of the Visiter is aware—for during eight or ten years he was travelling and proclaiming 'the gospel of the grace of God,' without receiving, or hoping for any pecuniary reward. We again call on the Editor of the Visiter to state explicitly in what the 'infidelity of the Reformer,' (or its Editor) consists.

True, he opposes priestcraft—he opposes the interference of church with state, or state with church—he asserts, (as we do,) that the leaders of self-styled Orthodoxy have perverted the ostensible object of Bible and other societies—using them as a screen for sinister designs. This the Editor of the Visiter terms a "stale slander."—

† Perhaps this constitutes him an infidel—for Dr. Ely says, "If they are of no religious denomination, they belong to the party of infidels."

He would fain refer us to the *professions* of the Presbyterian clergy for proof thereof. But what care we for profession? The midnight assassin may smile while he stabs you to the heart. Actions speak louder than words. Look at the American Bible Society. They have begged and extorted immense sums of money from the community. They have wrung the hard hand of poverty—they have begged from the widow and the fatherless that which should have procured them bread. And for what purpose? To print Bibles for *gratuitous* distribution! Now look at their last report.—Total receipts, \$143,184.33. They printed 200,122 books. Sold 191,974, for \$73,688.88, and gave away—yes, GAVE AWAY! 8,148! Of this number, 500 contained only the gospel by Matthew, and 417, only the gospel by Luke! This is a profitable way of giving Bibles to the poor! To what purpose is the bounty of the public applied? Why, forsooth, to support those who are pious, according to the standard of orthodoxy—to send forth missionaries to propagate the very benevolent doctrine of eternal damnation; and, Delilah-like, to lull the people into a false security, that they may the more easily be rendered subservient to the views of an ambitious and aspiring priesthood!

To what purpose has the Rev. Dr. Ely proposed a "Christian party in politics?" "The Presbyterians alone could bring half a million into the field." To what end?—To elect "sound Presbyterian" rulers. Are ye blind? Is all this a 'stale stand'? Is it infidelity to doubt the word of a sound orthodox divine?

It is high time for the people to arise and shake themselves from the dust. Let them see to this matter. Shall we who "are born free and equal,"—shall we who boast of civil freedom—surrender our rights and consent to be the subjects of mental thralldom? Forbid it, Almighty God! A. C. T.

CIRCULAR LETTER.

The New-York and Philadelphia Association of Universalists, to all of like precious faith, tenders Christian salutation.

BRETHREN,—The Association which addresses you, assembled at Philadelphia on the first Wednesday in Sept. under very encouraging prospects. A greater number attended the session than was anticipated. The reports from various quarters were calculated to awaken the warmest gratitude; and the business of the council was transacted with unanimity and in love.

It will be seen by a reference to our Minutes, that two public labourers in the vineyard of our Redeemer received letters of Fellowship, and that another was solemnly ordained to the work of the ministry, as an Evangelist. We trust that you will, with us, feel great interest in the amiable individual who was the subject of this latter service. He is the first ministering member of the connexion, who is able to bear the message of impartial grace and boundless salvation, to the German population of America, with the prospect of success.

A very limited acquaintance with them, will satisfy any inquirer that their prejudices in favour of their native language, constitute one of the most prominent obstacles to the knowledge of Universal Salvation. This obstruction is now forever removed. Mr. Myers is a German. His entire familiarity with the language, habits, and prejudices of that people, together with the reputation for integrity in which he is held by them, eminently qualify him to be the successful propagator of the truth among them.

In the appointment of a Committee of Foreign and Domestic Correspondence, the association felt some delicacy—first, as being the youngest branch of the great family of Universalists in America—and secondly, on account of the previous designation of a number of gentlemen to those duties, at a meeting of liberal Christians in the city of New-York, prior to the 4th of July last. But understanding that the previous committee would not attend upon the duties assigned them—and apprehending that such an appointment might be overlooked by older councils, in the attainment of other important objects, the measure was adopted, with the hope that it may meet the general approbation of the order. The great object of the appointment is to open a direct communication with Germany in particular, that the believers in Universal Salvation in that country may be informed of the progress of that doctrine in America—while we may derive encouragement from the knowledge of their success.

There is a most perfect correspondence in the means employed and the end attained, as far as those means have been applied for the promotion of liberal christianity, both in Germany, and in the United States. And while there is something to admire in the circumstance, that without concert, and even without the knowledge of the movements, of each other, the same general course has been pursued, there is the greatest reason to believe that it is the only certain means of success.

The great majority of Christian worshippers have for ages delighted to contemplate prodigies—to speculate on inconsistencies, and to believe in mysteries. While thus engaged, they have yielded the most unqualified assent to systems the most absurd, merely because they were generally unintelligible. At the same time, the comfortable hope of immortality gave place to the most tormenting fears of interminable and indescribable misery.

The labours and efforts of those who have propagated the doctrine of Universal Salvation, have been directed to the promotion of a spirit of calm and dispassionate inquiry—to bring down the mind from its visionary flights, to a system of useful reality—and to hold up the religion of the gospel not only as beautiful in prospect, but as the great good, which is lovely in *practice*, and whose rewards are of present application. So far as these efforts have been successful, reason has inspired an understanding faith, and virtue crowned the life of the professor with charity and peace.

By Order,

S. R. SMITH.



In perusing the writings of the apostles, one cannot avoid the conclusion, that among the Christians of their day there was but one sentiment respecting the *extent* of the salvation of the gospel. Had this been a disputed point, as at the present day, I cannot believe that those writers would not have been more explicit, either in asserting the endless duration of punishment, or in proving the fallacy of such a doctrine.—They appear to have taken it for granted, that those to whom they wrote needed not to be set right in this respect, and that they believed as the writers did. Indeed these writers do not seem to have anticipated any disagreement among Christians on this point, at any subsequent period. Paul indeed speaks of “taking vengeance on them that know not God,” &c.—but as he uses the phraseology of Christ, Mark 13: 26, we *must* conclude that he spoke of the same event; an event then close at hand, and now long past. In his first epistle to the Corinthians, 15th chap. also 1 Thess. 4: 13—17, he is evidently speaking of an event still future, namely, the general resurrection; but in neither of these passages is there any allusion to punishment of any description or extent. Now to settle the question of endless punishment at once, we have only to ascertain what was the prevailing sentiment at the time; for it is evident that

neither Christ nor his apostles used any efforts to establish any new doctrine relating to this subject. The great point laboured by the apostles, was the death and resurrection of Christ; and on this they predicated a general resurrection; and this is the *gospel*, the *good news*, the *glad tidings*, which they preached—seemingly taking it for granted, that this of itself would be received *as such*, if believed at all. But on the ground of endless punishment, it would be the worst of all possible news.

The whole design of Christ's mission seems to have been, not to make that true, which was not true before; but to teach mankind the welcome truth that God is the Father of the whole human family; to declare to them his placability, and thus reconcile man to his maker; and also by his death and subsequent resurrection, to give the strongest possible evidence of the certainty of a future existence. To reconcile an angry God to man, and to save sinners from merited punishment, instead of saving them from *meriting* punishment, is rather modern gospel.

The preaching of the gospel, strictly so called, seems to have been the grand object with the apostles, in all their journeyings; and in every address to those who had not received the gospel—the fact that Jesus is the Christ—that he has arisen from the dead, and that hence remission of sins is preached to all, is the grand theme. In their epistles to their fellow Christians, these points are not, and need not be urged. Exhortations to piety and a godly life were here more to the purpose; and here they are found. To some of those to whom Paul wrote, he found occasion to resort to his proofs of a general resurrection, either for the benefit of those to whom he wrote, or, (as is more probable,) to furnish them with arguments against their opponents.—At all events, those for whom they were written could not have believed in endless punishment, if they were doubtful of, or did not believe in, a general resurrection. Now would not so faithful and fearless a preacher as Paul, while setting them right on one point, have given some distant hint at least, on a point of infinitely greater importance? For it is infinitely more important for me to know whether I am to be eternally happy, or eternally miserable, than to know whether I am simply to exist or not. This view of the subject seems with me to settle the question forever.

S. HAMMOND.

Some account of our second visit to Princeton, will probably be given in our next.

press their views; but rather, that they employed other terms† for the purpose.

"3. In the Bible, the word everlasting is applied," you say, "to the future happiness of the righteous, and the future misery of the wicked in the same connexion," in Matt. xxv. 46; where Christ says, "These shall go away into everlasting punishment, but the righteous into life eternal." (p. 18.) So unceremoniously do you assert that Christ spoke of future happiness and future misery, in the very passage which he himself took the utmost care to affirm should be fulfilled in his own generation! When you quote me a text that seems at all to the purpose, I will attend to you; but I do not like to be trifled with.

"4. The terms everlasting, forever, and the like," you say, "are uniformly used in the scriptures to denote the longest possible duration, of which the subject to which they are applied is capable. (p. 18.) I have seen this statement before; and have long known it to be false. The land of Canaan is often said to be given to the seed of Abraham for an "everlasting possession;" yet that everlasting possession ceased, ages ago, notwithstanding that both the subjects, viz. the land itself, and the descendants of Abraham, were capable of a much longer duration; as we happen to know, from their having actually endured to the present time. So likewise, when Jonah remained in the depths of the sea, though it was only for three days and three nights, he says "the earth with her bars was about me for ever." Here the term, for ever, denotes about seventy hours; though the subjects to which it was applied, viz. the earth and Jonah, had a much longer duration. Other instances might be adduced against your rule so gravely stated; a rule for which, however, you do not pretend to bring any authority.

5. Lastly, you say, "the manner in which the words, translated for ever and everlasting, are used in the New Testament," makes it "certain" that the sufferings of the wicked will be eternal. (p. 18.) Why? Because, those words are more frequently applied to the glory, perfection, government and praise of God, than to punishment. Allowing this to be the case (though you have not here stated the facts correctly,) yet I do not see how this circumstance makes it "certain" that punish-

† This is, indeed, a point, of little consequence; but I suspect that Josephus uses the terms, *aidion eirgmon*, *aidion timorian*, &c. instead of *aionion kolasin*, *aionion pur*, &c. I have not a Greek edition of Josephus at hand; but only a few extracts.

ment will be endless. I beg your attention, while I sum up, in few words, the whole subject of the scripture usage of the terms: they are "applied to the rituals of the ceremonial law, to the Jewish possession of the land of Canaan, to the mountains—in short, to such things as all believe to be only temporary, more than seventy times; and but about a dozen times to the subject of suffering in all the Bible. With this fact before him, no honest man will ever urge the force of those indefinite words against the gospel preached to Abraham, and spoken by all God's holy prophets since the world began."

(To be Continued.)

THE UNIVERSALIST PREACHER,

Consisting of sermons principally extracted from the Herald, is published monthly in New-York, at the very low price of Fifty Cents per annum. The volume will contain upwards of Thirty Sermons. Those who forward Five Dollars, will receive eleven copies.

PROPOSAL,

BY T. FISK,

For publishing by subscription, in the city of New York, a Treatise on Divine Government, by Dr. Southwood Smith, from the fourth London edition.

This work is too well known to the American public to need any recommendation. It will be printed on good paper, with new type. The volume will contain from three to four hundred pages, 12mo, and will be afforded at \$1 bound. Agents who forward five dollars, will receive six copies. The work will be put to press immediately. Depositories will be established in all the principal towns in the country. Orders addressed to T. Fisk, will receive prompt attention. Editors friendly to the cause of truth, will be pleased to insert the above.

NEW WORK.

Proposals have been issued by Rev. Walter Balfour of Charlestown, Mass. for publishing by subscription, "Letters on the Immortality of the Soul, the Intermediate State of the Dead, and a Future Retribution, addressed to Mr. Charles Hudson."

UNIVERSALIST REVIEW.

LETTERS TO REV. JOEL HAWES, author of "Reasons for not believing in the doctrine of Universal Salvation, in a series of Letters to a Friend," lately published in the Tract form by the American Tract Society. pp. 60.

LETTER V.

REV. SIR,

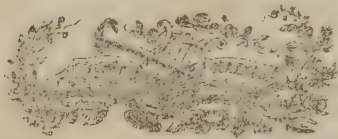
I had thought of passing in silence over your three pages of criticisms on the words everlasting, forever, &c.; because, whatever your remarks amount to, you still admit all that the Universalists ever demanded, viz.—"that those terms are sometimes used to signify limited duration." (p. 16.) It is a curious but manifest fact, that amidst all the clamor about everlasting, forever, &c., there never has, in reality, been the least dispute on the usage of those words, between the Universalists and their opponents. Both were here agreed; the orthodox always acknowledging "that those terms are sometimes used to signify a limited duration," and that, of course, they are not, of themselves, proof of endless continuance. After this admission, their next step has generally been to quote some text in which "everlasting punishment" or "everlasting destruction," occurs, urging it as overwhelming proof of endless misery! The Universalists, half impatient, would remind them of their admission; and they would again reply, "there is no question but those terms are sometimes used to signify a limited duration," and then quote, as usual, "the smoke of their torment ascendeth up for ever," in proof of endless misery! This, I aver, is a fair description of the ridiculous contest about those words; and though such a course of argumentation cannot have been very convincing, it is certain that nothing could be more discouraging, nor indeed more disgusting.

I shall, however, so far digress from the great subject of our correspondence, as to follow you through your critical remarks upon those oft repeated words: "1. These terms," say you, "do, in their original and proper sense, denote duration without end." (p. 16.) I doubt it; nor will their etymology, on which you rely, authorize a stronger definition than continued existence, instead of infinite existence. But you add, that the ancient Greek writers understood them to mean duration without end. They

did, indeed, sometimes use them in this sense; and sometimes, again, in a limited sense. On this point, there is one fact which is certainly worthy of notice: several of the christian fathers who wrote in the Greek language during the second, third and fourth centuries, maintained the doctrine of Universal Salvation; yet they freely and habitually applied the terms in question to the subject of punishment, without any explanation, such as our modern prepossessions would have made necessary in order to prevent mistake. This shews that the ancient Greek fathers never suspected that those terms would, of themselves, convey the notion of endless duration, when applied to punishment. And this conclusion is confirmed by another fact, viz. that those Greek fathers who on the contrary did not believe in Universal Salvation, and who began at length zealously to oppose that doctrine, never quoted the terms now in question, against their opponents, but resorted to other arguments. I speak of the most ancient Greek christians; those who lived before the end of the fifth century. After all, the important inquiry is, not what was the *etymological* definition of these terms, but what was the scripture usage of them. Here, there is no dispute; here, you confess they were sometimes applied to the hills and mountains, sometimes to the duration of the present life, as well as, at other times, to subjects of endless being. Can you now follow the example of your predecessors, and quote the words "everlasting fire," &c. as proof against Universalism?

But you tell me, "2. Christ and the Apostles, if they meant to be understood, must have used the terms in question according to their known and established signification at the time they spoke and wrote. Now, Josephus informs us that the Jews in our Saviour's time, especially the Essenes and the Pharisees, two leading sects among them, held the doctrine of the endless punishment of the wicked." And therefore, you think, they must have understood Christ to teach their own doctrine, when they heard him say, "everlasting punishment," (p. 17.) This does not follow; for all of those Jews were acquainted with the Old Testament usage of the terms, and would naturally understand his meaning according to that, not according to their own traditions; which they knew he vehemently condemned, and which, by the by, was the only proof they alleged for their doctrine of future torment. Besides, it does not appear from Josephus that the Pharisees used the terms in question to ex-

ORIGINAL.



If the demerit of the following may not be deemed too great to forbid its insertion in the "Gospel Herald," it is at the service of the Editor.

There is a place of perfect bliss,

To earthly beings given;

That's fairer, purer, far than this;

Where all is calm and even.

'Tis far beyond the starry sphere,

And that mild sky of light,

Where sounds celestial greet the ear,

And angels meet the sight.

Yes! there's a place of endless rest,

To us poor mortals given;

'Tis found upon our Saviour's breast,

Amid the dome of Heaven.

For when our earthly journey's o'er,

And life has ceased to play,

The immortal spark will upward soar,

To realms of endless day.

For there the weary are at rest,

And joy for sorrow given;

With sin and pain no more oppress,

We'll find there's rest in Heaven. C.

FREEMEN AWAKE!

We see by our papers from the Eastern States, that it has been resolved on by some of the religious politicians; again to petition Congress for the abolition of the Sunday mails.—We think, that after having driven the people to arms, and roused them to oppose all ecclesiastical establishments, these pious politicians might be satisfied and let their domineering schemes rest in peace. But if they will not—if they will persist in striving to destroy the religious liberties of our country; to invade the rights of conscience of their fellow citizens, they must abide by the consequence; If they sow the

wind, they must also reap the whirlwind. The conduct of these would-be-thought pious christians and pharisaical politicians, is calculated to prejudice and disgust the minds of the people against every thing bearing the name of religion; of christianity; more than all the efforts of open and undisguised enemies put together.—Would the people but see that these political aspirants cannot be followers of the meek and lowly Jesus, whose kingdom was not of this world, all would be well; but too many are apt to judge christianity by the conduct of those who practise it. In such case also, there would be no danger of our liberties being invaded by their ambitious and despotic zeal; not for doing good, but for accumulating money and political power.

—*Marietta Pioneer.*

IS MAN MORE MERCIFUL THAN GOD?

A pious Methodist sister, after in vain endeavouring to convince a young lady of fifteen years, that Universalism is a 'damnable heresy,' said she would pray for her, that God would pluck her as a brand from the burning, and have mercy on her poor soul.

The young lady replied, "I thank you for your prayers; they evince a good disposition; and I am fully confident that God is as good as you are, and as desirous for my salvation." The Methodist was silent.

If some of our good brethren, who express so much anxiety in behalf of 'perishing souls,' would reflect that God is possibly as good as they are, and as merciful to his children, it might diminish their uneasiness. L. R. P.—*Rel. Inq.*

RELIGIOUS NOTICES.

Divine service will be performed at the Masonic Hall, Broadway, every Sunday morning, afternoon, and evening.

There will be preaching at the School Room in Concord-street, Brooklyn, every Sunday afternoon.

[P] The NEW-YORK GOSPEL HERALD AND UNIVERSALIST REVIEW, is published every other Saturday, by A. C. THOMAS, No. 432 Grand (near Division) street.

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SERMON XXXV.

BY REV. WALTER BALFOUR.

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 THESS. 1: 19.

Concluded.

3d. Let us now consider the nature and duration of the punishment. No doubt is entertained by most people, that the punishment here refers to a future state—is the same as the punishment of hell fire—and is endless in its duration. But of this the remarks already made ought to lead us to doubt. Those now to be made, we think place it beyond a doubt, that the apostle had no reference to a future state of existence, but describes the punishment which the Jews are now as a nation suffering. To show this, let us

1st. Attend to the nature of the punishment. It is called "destruction from the presence of the Lord, and from the glory of his power." It will not, for it cannot be disputed, that the punishment described by these words, is the same as the righteous judgment of God, mentioned verse 5th, and called tribulation verse 6th, and the same as the vengeance to be yielded verse 8th. Besides, the punishment in all these verses, is to be inflicted on the same persons. The nature of the punishment is thus described. "*Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*" To many, these words no doubt will appear utterly irreconcilable with the views which we have advanced. We shall therefore give this a particular consideration, and we hope to convince every candid man, that so far from teaching the doctrine of endless misery, this part of the passage exclusively shows, that the views I have advanced are correct.

Let it then be observed, that the persons who know not God, and obey not the gospel of Christ, are said to be punished, to be punished with everlasting destruction, and with everlasting destruction from the *presence of the Lord, and from the glory of his power.* It is easily perceived, that much depends as to a correct understanding of the passage, on the meaning of the phrase, "*Presence of the Lord.*" What then is the scripture sense of this expression? It may be observed at the outset of our examination of this expression, that the words *face of God*, and *face of the Lord*, are the same in scripture as *presence of God*, and *presence of the Lord.* This must be obvious to those who have attended to scripture phraseology. It will sufficiently appear in the sequel. I find then,—1st. That by the presence of God, or presence,

of the Lord in scripture, is sometimes meant his being every where present. Thus David says, Ps. 139: 7—8. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there! If I make my bed in hell, (Sheol) behold, thou art there," &c. [See the whole passage.] Now, admitting for argument's sake, that hell is a place of future punishment, the wicked even there would not be out of God's presence in this sense. Yet in the passage we are considering, they are said to be punished with everlasting destruction *from the presence of the Lord*. This then cannot be the sense in which this phrase is used in this passage.

2d. But further—I find that the phrase *presence of the Lord*, refers to heaven, or the dwelling place of the Most High. Thus it is said of Christ, that he "is gone into heaven, now to appear in the presence of God for us." Heb. 9: 24—And in Luke 1: 19, the angel who appeared to Zacharias, says, "I am Gabriel that stand in the presence of God." But it is also a plain case here, that the persons in the passage before us could not be punished with everlasting destruction from the presence of the Lord in this sense, for in this sense they never were in his presence. Were they ever in heaven, and like Gabriel, in the presence of the Lord?

That the Temple at Jerusalem was considered by the Jews as the place of God's presence, we shall now attempt to show, because this has a very important connexion with the passage we are illustrating. We do this, not because this would be disputed, but for reasons which will be obvious without any statement of them, in ascertaining the meaning of the phrase, presence of the Lord, in the text before us. The proof here is difficult, not from a lack, but from a profusion of evidence, so as to bring it within a small compass. The whole earth is the Lord's; but the land of Judea was considered God's land, and given by him to the seed of Abraham. Jerusalem and the temple there, were considered by the Jews as the peculiar residence of Jehovah. There the symbols of the divine glory were placed, and God is said to dwell between the cherubim, Ps. 80. The loaves or show bread, placed in the temple, were called "the loaves of the presence, or faces."—Viewed in this light, there is a peculiar beauty and force in the following among other passages that might be quoted. "Let us come before his presence with thanksgiving, and make a joyful noise unto him with Psalms. Serve the Lord with gladness; come before his presence with singing. Glory and honour are in his presence; strength and gladness are in his place." Ps. 95: 2---and 100: 2---1 Chron. 16: 27. That the land of Judea, and particularly the temple, were looked on as the place of God's presence, is further evident. Thus it is said, Jonah 1: 3. "But Jonah rose up to flee unto Tarshish, from the presence of the Lord." [See also verse 10th.]—Where Jonah believed the presence of the Lord to be, we learn chapter 2: 4, when he said, "I am cast out of thy sight; but I will look again toward thy holy temple." In short, whether the Jews were in the land of Judea, or at a distance from it, even in captivity, when they prayed or performed worship to the God of Israel it was, as to place, directed towards Judea, to the city of Jerusalem, and to the temple, as the particular spot of the presence of their God. I shall now proceed to notice some passages, which appear to me to decide, what is the meaning of the phrase "presence of the Lord," in the passage under consideration, and also the nature of the punishment of which it speaks. The first I notice is 2 Kings 13: 23. "And the Lord was gracious unto them, and had compassion on them, and had respect unto them, because

of his covenant with Abraham, Isaac and Jacob, and would not *destroy* them, neither cast he them *from his presence* as yet." But what God here says that "as yet" he would not do to this people, in the following passage we find it said he did do to them. 2 Kings 24: 20. "For through the anger of the Lord, it came to pass in Jerusalem and Judah, until he cast them out *from his presence*, that Zedekiah rebelled against the king of Babylon." The same is repeated, Jer. 53: 3. On these passages I now beg leave to make a few remarks, viewed in connexion with the one we are now considering. 1st. In the passages just quoted, it is beyond all fair discussion, that the Jews as a nation are the persons spoken of; and on them the punishment threatened by God was executed. In the passage we are considering, the Jews are also the persons of whom the apostle speaks, as has been shown above. 2d. In the above passages, quoted from the Old Testament, *destroying the Jews*, and *casting them out from his presence*, are descriptive of the same punishment. But whoever supposed that destroying them, or casting them out from his presence, meant either their annihilation or their endless misery in a place called hell? We beg leave to ask, by what authority then do we interpret the same, or similar language used by Paul, in the passage before us. 3d. It has been proved satisfactorily we think, that God's presence was in Judea, particularly in the temple. That was his house, and where he delighted to dwell. In the above quoted passages, it is clear as noon-day, that to be cast out of God's presence, was to be cast out of the land of Judea, from his worship, and to be carried into captivity to Babylon, and dispersed among the heathen. The apostle, in the passage before us, evidently had these passages in his eye when he wrote, and borrows the very language of them to express himself. Indeed well he might, for he was speaking of the same people, and of a similar punishment which was coming on them. The Jews were cast out of God's presence for seventy years; but were brought back to their own land, and again enjoyed his presence. When the apostle wrote to the Thessalonians, the period was drawing near when they were again to be punished with destruction from the presence of the Lord. They were to be banished from their land, their city and temple destroyed; and to this day the ruins of Jerusalem, and the dispersed Jews afford evidence of its truth. The Jews are now as certainly destroyed or cast out of God's presence, as their fathers were, when God cast them out from his presence in their seventy years' captivity in Babylon. The language used in speaking of both is the same. How then any man can affirm, that the apostle in the passage by destruction from the presence of the Lord, meant eternal misery, I am unable to perceive. If the scriptures are allowed to interpret the apostle's meaning, he expresses temporal punishment to the Jews, and in the very language in which their former punishments were expressed by their own prophets. But the persons are not only said to be punished with everlasting destruction from the presence of the Lord, but it is added, "And from the glory of his power." The question naturally occurs here—the glory of whose power? Should we understand this of the glorious power of the God of Israel, it occasions no difficulty, for his glorious power was certainly displayed to the Jews in their land, and when banished from it, they were punished with destruction from his glorious power, as well as from his presence. But should we understand it of Christ's glorious power, as the context seems to direct, this agrees to what is said concerning Christ at his coming at the destruction of Jerusalem. Referring to this period, Matt. 16: 27, says, "For the Son of

man shall come in the glory of his Father with his angels." And in reference to the same event adds, "And they shall see the son of man coming in the clouds of heaven, with power and great glory." Chap. 24: 30.

3d. Let us now pay some attention to the *duration* of this punishment. It is not only said to be destruction, but everlasting destruction from the presence of the Lord. We presume the word everlasting used here leads most people to conclude, that the punishment mentioned is in a future state of existence, and is also of endless duration. A little further attention to the scriptures, we think must convince all, that this very circumstance is a strong confirmation of the interpretation I have given of this passage. Let us then quote Jer. 23: 39, 40. "Therefore, behold, I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence: and I will bring an everlasting reproach upon you, a perpetual shame, which shall not be forgotten." [See Balfour's Inquiry on this passage, p. 182; and compare Deut. 28: 37; and 31: 17, 18; Hosea 9: 17; Jer. 20: 11; and 24: 9, 10; and 49: 18.] On this passage I shall submit for candid consideration a few brief remarks. 1st. No one can doubt that this passage speaks of the Jews, and predicts a punishment which God was to inflict upon them as a nation. That the punishment threatened is of a temporal nature, will not be disputed. That it is described in language similar to the text we are considering, is very obvious. It is described as an everlasting punishment from God's presence. The Jews are to be made an "everlasting reproach," and "perpetual shame." We have sufficiently seen already, that to be cast out of God's presence, is not to be cast into hell or endless misery, but to be cast out of Judea, and from God's worship and service, and dispersed among the heathen or gentile nations. 2d. What we have got therefore to consider and account for, is---why the punishment of the Jews, of a temporal nature, is called perpetual and everlasting. This it is called in the passage we have quoted from the prophet, and it is called everlasting by Paul. When God said, that he would make the Jews an everlasting reproach, and a perpetual shame, all we think will readily admit, that endless duration is not meant. Why then interpret Paul's language as expressing endless duration of punishment in a future state? He was a Jew, and was speaking of the punishment of Jews. He was familiar with the language of the Old Testament,—and borrows the phrase "presence of the Lord," and why not also the word everlasting in referring to the very same temporal punishment as is described by Jeremiah? If being cast out of God's presence did not mean, under the Old Testament, being cast into a place of future misery, nor the word everlasting added to this punishment endless duration, why should such language, borrowed from the Old, by the New Testament writers, be so interpreted? Did any Jew ever understand the phrase, cast out of God's presence, being cast into hell or endless misery, or, that the word everlasting applied to it, expressed the endless nature of such a punishment?

To account for the punishment of the Jews, in the text quoted from Jeremiah, and in the one under consideration, being called everlasting, is not difficult. 1st. It is beyond all fair debate, that the term everlasting, was used among the Jews to express a limited, and sometimes very short period of time. The fact is so notorious and so generally admitted, that we deem it useless to enter into a formal proof of it. We recommend it to the man who doubts the fact, to give his Bible a careful reading through, and then

let him doubt, if he can. We beg it as a favour of him if he finds the word *everlasting* used and applied to punishment signifying endless duration, he will be kind enough to communicate this for our information. The question is not, how christians have understood this word for ages past, but how the Jews understood it?

2d. The Jews were punished several times with destruction from the presence of the Lord. They were once driven from Judea, and the worship of God at Jerusalem, and were seventy years in captivity in Babylon. But let it be particularly noticed, that though this is a long time comparatively, yet it is never called in scripture an everlasting destruction or punishment. No, the word everlasting is applied to the punishment of the Jews, which began at the destruction of their City and Temple. It has already continued nearly eighteen hundred years. All this time they have been punished with destruction from the presence of the Lord. In the Jewish sense of the word everlasting, it may well be applied to this punishment of theirs, if their punishment was now to end. But how long it is yet to continue, is known only to God. That it is to end, is not doubted by any Christian, and shews, that though the term everlasting is expressly applied to it, yet they do not in this case believe it to signify endless duration. To be consistent, every believer in the doctrine of endless misery ought to believe, that the present temporal punishment of the Jews is to have no end, because the term everlasting is applied to it; and he ought also to believe many things to be endless in duration already ended, because the word everlasting is applied to them.

3d. This punishment of the Jews, called everlasting and perpetual by the Prophet, and everlasting destruction from the presence of the Lord by Paul, is called so, with propriety, if we duly consider the following. The Jews have not only been cast out of the land of Judea, and from the Temple worship there, and dispersed among all nations for nearly eighteen hundred years, but by their unbelief of mind, exclude themselves from God's presence in their dispersion. The Christian Church is now God's house, as is evident from the New Testament. His presence is enjoyed by all who believe in Jesus. But how few of the Jews have ever returned to the presence of the Lord, in his worship and service prescribed in the New Testament. After all the exertions made to convict them to the faith of Christ, it is little else than lost labor. God has *concluded* them all in unbelief. This veil still remains on their hearts, and all attempts to remove it have proved abortive. They are an *everlasting* reproach, and a *perpetual* shame among all the nations of the earth. What nation since the creation of the world, has ever suffered so long a destruction as they have done, yet remained a distant and numerous people. And what nation under the whole heaven, has ever, like them, enjoyed such means of knowledge, and yet remained a blinded and unbelieving people? But God has not forgotten his covenant, and as certainly as he has concluded them all in unbelief, so certainly is he to have mercy upon all. At what time their everlasting destruction is to end, I know not; but it is to end: and should it end to-morrow, the time it has continued, fully and scripturally justifies the word everlasting being applied to it.

We have now considered this passage in connexion with its context; and would ask, What part of it proves the doctrine of endless misery in a future state of existence? The persons to be punished, and the time of their punishment forbid such an interpretation. The phrase *presence of the Lord*, from which they are punished, or the term everlasting applied to it, affords

it no support, but in the strongest manner confirms the views which have been advanced. Nor does the term *destruction* aid it, for we have seen from 2d Kings xiii. 33, quoted above, that the term *destroy* is used when speaking of the temporal punishment of the Jews, and one similar to that they are now enduring, and by which no one ever thought that God meant either their endless misery or annihilation.

To conclude: Were we fully persuaded that the doctrine of endless misery was a doctrine taught in scripture, until something appears to invalidate the evidence we have stated, we could never quote the passage we have been considering in proof of it. As we do not very soon expect to see as much evidence produced proving that it does teach this doctrine, as has been adduced that it does not, we would suggest the following cautions which we do from past experience.

1st. We caution those who believe in the doctrine of endless misery, not to be so dogmatical and positive as they sometimes are, that this and the other passages decidedly teach it. At a former period of my life I have quoted this text in proof of the doctrine, and have preached from it as a passage full and explicit on the subject. To my shame I now confess my former ignorance of God's word, and thus publish my shame to the world. If it be the means of teaching any man diffidence, modesty, and caution in his proofs of doctrine, or any preacher to be more careful about what he preaches to others, I shall not consider my labor lost. The passage is confidently quoted, to prove the endless misery of all the wicked in a future state of existence. We leave it to the sober judgment of every candid man to say, if we have not shewn, that the proof it affords is only in the sound of words to which a false idea has been attached, which when the scripture usage of them is fairly examined, affords it no support but is at variance with it.

2d. We caution all those who deny the doctrine of endless misery, from being staggered in their faith, from their opponents adducing some texts which have the appearance of proving it. The text we have been considering, was one, which with the writer for a long time prevented him from embracing his present views. Though he saw many things in favor of Universal happiness, yet this with some other texts wore a different aspect. Patient investigation of the scriptures has now removed this, and the very texts which prevented his belief, now confirm him in the sentiments he has embraced.

SERMON XXXVI.

BY REV. J. BROOKS.

"Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."—John, v. 28, 29.

Although the views, which the Universalists entertain of this passage of scripture, have often been given, in their public papers, yet, as there seems to be great stress laid upon it, by the advocates of future punishment, perhaps you will be willing to admit any further comments which may seem to establish the correctness of those views.

Sometime during the past winter, I had a conversation with a Unitarian clergyman, in this vicinity, respectable for his learning and talents, who,

while he acknowledged the entire silence of the Old Testament concerning future punishment, (meaning punishment in a future state) contended that the doctrine was asserted, as he thought, in the New. And when I asked him to name an instance, he quoted the passage which heads this article, as being incontestibly to that purpose. I endeavoured to point out to him the reasons which induced me to think he labored under a mistake. Among those reasons, I offered the following: 1st. In the 24th verse, our Lord speaks of the dead as then hearing his voice, and as receiving life in consequence. It was agreed, that in this instance, a resurrection from moral or spiritual death, to moral or spiritual life was intended. Therefore I insisted, that, unless he could show, from the thread of our Lord's discourse, that he changed the subject at the 28th and 29th verses, we ought to conclude that the same spiritual resurrection, on this side the grave, continued to be our Lord's subject. I endeavored to show that the word *graves* should no more be construed literally than the resurrection; for that would be a departure from the acknowledged tenor of the discourse. I also referred to the metaphorical use of the same word in the 37th chapter of Ezekiel. But the argument which seemed to me most conclusive, was this:—Our Lord declared, (as we read in the 20th chapter of Luke) when disputing with the Sadducees on the subject of the resurrection, that they who shall be accounted worthy to obtain it, are equal unto the angels, and are the children of God.—Could this be truly said of persons who should rise from the dead to be damned? Are persons who are in a proper condition to be damned, equal unto the angels, and the children of God? How can we reconcile the two declarations of Christ, in John and Luke, on the supposition that the former asserts a resurrection, from literal death and the grave, to damnation? If, as Christ says in Luke, those who rise from the dead are equal unto the angels, and are the children of God, without any exception it must be clear to every candid mind, that none can rise to be damned. The question then is, does Christ, in fact, assert on one occasion, that those who rise from the dead, are without exception equal unto the angels, and the children of God—and on another occasion, that some will rise from the dead neither equal unto the angels, nor the children of God, but so far from either as to be subjected to damnation?

The fact is, Christ does not then contradict himself; he makes no such opposite assertions. In the passage quoted from John, our Lord does not assert a resurrection of persons from the dead, either to life or damnation. He says they shall come unto the resurrection, but does not say they shall rise. I marvel that this circumstance has no more been noticed, for it seems to be the only thing that saves our Lord from downright contradiction. Our Lord having declared himself to be the resurrection and the life, it is easy enough to see how persons may come forth, from moral death and the grave in the present or any other future time, to the resurrection of life. It would be simply coming to Christ; which is what every man does when he comes to know the truth. On the other hand, we discover the meaning of coming to the resurrection of damnation, by the necessity we are under of considering it the opposite of coming to Christ. For instance, the Jews could not believe in Christ, and of course, would not come to him that they might have life, consequently they must adhere to the law. That law, as St. Paul declares, could not give life, but was a ministration of condemnation [damnation] and death. If, therefore, when Christ was set before the Jews, they

rejected him and claved to the law, they rejected the resurrection [ministration] of life, and came to the resurrection [ministration] of damnation.—Thus applying what our Saviour said to what has transpired in this world, it is consistent, and agrees with facts; otherwise applied, we make him contradict himself, and thus destroys his testimony.

SCRIPTURE ILLUSTRATION.

There is harmony and agreement in truth, which can never be the result of error and misconstruction. The Scriptures may be considered under the figure of a majestic tree; the roots of which are invisible to man, and support it, as the Author of revelation supports the truth He has promulgated. The trunk of the tree answers to the great leading truth of revelation, relative to the being, character, and purposes of God. The principal branches, to the conclusions resulting from the great truth first mentioned; while the numerous smaller branches and ramifications of the vegetable, show the diffusive evidence, all in kind, of the truths of revelation. Agreement is the test of truth—disagreement of falsehood. When we discover a tree bearing two kinds of fruit, we are convinced that one kind is illegitimate, and the contrivance of the husbandman, who has grafted a strange scion into the tree, of a different quality. Thus translators of the Scriptures have grafted sprouts from the Calvinistic and other trees, into the Scripture tree. This deception can always be discovered with as much certainty, as the deception practised by the husbandman. The fruit is not of a kind and quality. First ascertain the fruit of the tree, and the fruit of any branch that differs, must be the spurious work of man.

God is the author of truth—"God is love." Love, then, is the root, the cause of all, and the fruit must not, cannot, be hatred! "The tree," says Christ, "is known by its fruit"—Here, then, is the grand criterion. Love, infinite, immutable, and ever-existing, is the great root or cause, from which proceeds all the good to man. If evil is produced, it cannot be of a legitimate origin, but must cease when its cause is removed. The root is love—the trunk of the tree is of the same quality of the root, and so are the branches; and the fruit is the product, the very quintessence and virtue, and excellence of the vegetable. Thus of God's revelation to man.—Love made it.—Love is the subject of it.—Love is the object of it. And as it commenced in love, it will end in love; when it shall be fulfilled in every heart, and God's universal beneficence live and reign in every bosom. For the "*tree of life*" bears fruit for the healing of the nations, and its roots are continually wet and fructified by "the pure river of the waters of life, clear as crystal, proceeding out of the throne of God and the Lamb." (See Rev. xxii. 1.)

The influence of true religion is mild, and soft, and noiseless, and constant as the descent of the evening dew on tender herbago, nourishing and refreshing all the amiable and sociable virtues; not rattling as a summer shower, rooting up the fairest, and washing away the richest mould in the pleasant garden of society.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, NOVEMBER 7, 1829.

* * Terms. City subscribers \$1 25. Mail do. \$1, payable in all cases in advance.

GENERAL CONVENTION.

The GENERAL CONVENTION OF UNIVERSALISTS, met in Winchester, N. H. on Tuesday evening, Sept. 15th, 1829.—Rev. S. Streeter was chosen Moderator, and Rev. S. Cobb, & Rev. T. G. Farnsworth Clerks. The Green Mountain and the Boston Associations were received into fellowship.—Letters of Fellowship were granted to Br's. A. V. Basset and S. P. Skinner, and Ordination was conferred upon Br. T. J. Sawyer. Sermons were preached on the occasion by Br's. A. Ballou, S. Streeter, P. Dean, S. Cobb, M. Rayner, H. Ballou, and E. Case. There were FORTY Universalist clergymen present. Circular by Br. S. Cobb.

The HUDSON RIVER ASSOCIATION met at Saratoga Springs on the 9th of September—chose Br. D. Skinner Moderator, and Br. G. Messenger, Clerk. Letter of Fellowship was granted to Rev. G. Brooks, late of the Baptist connexion. Four discourses were preached by Br's. Messenger, Skinner, and Freeman. Circular by Br. Skinner. Adjourned to meet at Hudson, the second Wednesday and Thursday in September, 1830.

DEDICATION.

The new Universalist Church in Norway, Me. was lately dedicated. Services as follows: Reading the scriptures, by Rev. Mr. Murray, pastor of the society; prayer by Rev. A. Merrill, of New Gloucester; original Hymn, by Rev. Mr. Murray; Dedicationary prayer, by same; Sermon, by Rev. J. Wood, of Saco, from Phill. 3: 3: concluding prayer, by Rev. A. Fuller, of Canton.

On Thursday, the 15th inst. the Meeting House belonging to the Universalists in Sullivan, Madison Co. (N. Y.) was dedicated with appropriate religious services. Sermon by Br. D. Skinner, of Utica.

We regret to learn that Rev. L. R. Paige of Springfield, Mass. is obliged, in consequence of ill health, to suspend his labours in the ministry.

Br. W. I. Reese, of North Bloomfield, N. Y. has received and accepted an invitation to become pastor of the Universalist Society in Portland, Me. Br. Reese will carry with him the best wishes of a large circle of friends and acquaintances.

The following article was written by one of the most intelligent and respectable men in the State of Pennsylvania. He is "coming to the light."

THOUGHTS ON READING UNIVERSALISM.

I should like to see a book executed on the plan of commenting on every text in the New Testament, consecutively. It would have this good effect—it could always be referred to at a moment, on hearing any sermon or treatise against Universalism. The Universalists ought to frame such a work as a Text-book. It would always be an answer to every other work which could be written. Some of them might be printed on writing paper on one side only, leaving space for others to write their remarks—so as to make his *private* faith.

A Universalist writer should always give the words of the text of reference at *full*—at foot or otherwise,—as for want of the reader's industry to look out the passage, the force of the passage is essentially weakened. I always quote in full, when deemed worthy of the reference.

A Universalist book, very cheap, (a pamphlet,) should be printed; giving all the instances of Sheol, Hades, Gehenna, Pneuma, Pseuche, &c. consecutively, with the avowed design of enabling all other denominations to buy them, and to mark their Bibles in the margin with the primitive words in *Roman* letters; so that always when reading their own Bibles, they

might know the primitive word. This would be greatly instructive. There is every reason to believe that the translators, however honest as to motive, have so translated the scriptures, as to preserve their *fearful* preconceptions of eternal hell, &c. Every inquisitive reader must wish, now that *inquiry* is so much abroad, that he could again have the original words restored in the disputed passages, so that he might personally judge.

Seeing that Balfour, and other Universalists, so often make such pointed *challenges*, other denominations, who publish periodical papers, should be pushed by their correspondents with those pointed questions—asking them to tell their people *how* to repel them. Another idea is, to intimate publicly from the pulpit, that those who feel curious in seeing them answered, or of making such challenges generally known, should be encouraged to spend a little money to have them inserted in any much read gazette, by their paying for them once as an advertisement. Seeing that the Press is not *free*—this measure must be adopted to procure insertion. The subject might be introduced thus, viz: "Mr. Editor—Running my eyes over a book by Balfour, a Universalist, I find assertions so bold and revolting to my education and bias, that I wish it more known, for the sake of eliciting enquiry or refutation, in the pulpit or in religious periodicals. Not wishing to impose on the columns of your paper, devoted to other purposes, I send pay for this short article, as a pay advertisement."

The absence of both the Editor and Publisher, when the present number was made up, will, we trust, excuse the lack of the usual quantity of original matter.

[PRINTER.]

✠ +
"SENTINEL & STAR IN THE WEST."

We have just received the second number of this valuable periodical, published weekly in Cincinnati, Ohio. It is beautifully printed on a super-royal sheet; and if the number before us may be considered as a criterion, will be one of the most valuable periodicals in the connexion. It will be a sufficient recommendation to our brethren at the East, to know that Br. J. C. Waldo, is one of its Editors. The others are Br's. J. Kidwell and S. Tizzard.—

There are some remarks in this number, touching the controversy mentioned in the Herald some time ago, which was to have taken place at Louisville, but for the "backing out" of our Methodist brother, Rev. Mr. Lindsey. We shall make some extracts in our next.

☞ BIBLE EFFORT! ☞

Every conscientious believer looks with favor on all judicious exertions to place the Holy Scriptures in the hands of all christian families. Labors in this cause, silence the angry passions, and command undivided respect. Our last paper mentioned the success in this, and a few other towns within the county, of an attempt making to raise money for the purpose of "*furnishing every family in the United States with a Bible, within two years.*"

It is not an agreeable task now to record an occurrence which reflects, we humbly conceive, no great credit on the individual who has volunteered, or is duly authorized to levy these contributions. This itinerant, we forbear to use his name, called on a respectable gentleman in this vicinity, to ask money for the Bible Society, to effect the above object of giving Bibles to the destitute. This gentleman expressed himself entirely friendly, and wished prosperity to the benevolent design. But business being dull, and money not easily earned or kept, he felt that his duties to a rising family would not allow him to divert his money from the ordinary channels of daily use. Still he felt anxious to contribute liberally according to his means. To this end, said he, I have *nine new Bibles*, of good type, and fit for distribution, which are usually sold at retail for 75 cents each, and at wholesale for half a dollar each: as I do not deal much in books, and cannot conveniently spare money, I will bestow on you these Bibles, which you may have distributed by the Society.

Now, singular as it may appear, this money-collector objected to receiving these Bibles, but hung on pretty sharply for the cash. In the end, *he did actually refuse to receive a donation of nine neatly printed Bibles*. The consequence was, that neither the books nor the cash were bestowed. If Bibles themselves are not current coin with these Collector-excisemen, who profess to labor solely for the distribution of the Scriptures, we know not what they will accept, as *lawful tender*.—*Yeom. Gazette.*

ENDLESS PUNISHMENT THE PENALTY OF THE LAW.

It is a favorite argument with our orthodox brethren, that "a law without a penalty, is a bug-bear—a mere nullity;" Hence they contend, that, to remedy the evil of sin, and attach honor to the character of God, as a Law-Giver, it was reasonable and just that he should enact a law to punish the impenitent in an endless hell. This is taking for granted that which ought to be proved. We deny that it was either reasonable or just, that God should enact any *such* a law. God, as a Law-giver, is as much bound by the nature and fitness of things, as human legislators. Nothing is right, merely because God has commanded it; but he commands it, because it is right. All penalties, considered in themselves, are evil; and can only be justified where they are intended to remedy a greater evil. Neither reason nor justice could sanction a penalty which would produce a greater evil than it was intended to remedy. And we ask, what greater evil than endless damnation could be remedied by affixing *that* as a penalty to the law of God?

As to the assertion, that "such a penalty is necessary, to attach honor to God, as a Law-giver, we answer, it is a base prostitution of the word *honor*, to connect it with any such idea. Nothing could be more dishonorable in human legislators, than to enact a penal law, the execution of which, would produce more wretchedness and misery in society, than the evil intended to be remedied. The honor of human legislators consists in tempering their laws with mercy, and attaching such penalties as are calculated to produce order, harmony and happiness, among the subjects of law; and any thing vindictive, cruel, or needlessly severe, would brand them with infamy and disgrace. It is really something unaccountable to us that Christians should clothe God in a character that would disgrace any other being, and yet call him "The Lord God merciful!"

[*Star in the West.*]

 TALE FROM THE GERMAN.

In that beautiful part of Germany which borders on the Rhine, there is a noble castle, which as you travel on the western banks of the river, you may see lifting its ancient towers on the opposite side, above the grove of trees, which are about as old as itself. About forty years ago there lived in that castle a noble gentleman whom

we shall call Baron. The Baron had an only son, who was not only a comfort to his father, but a blessing to all who lived on his father's land.

It happened on a certain occasion, that this young man being from home, there came a French gentleman to see the Baron. As soon as this gentleman came into the castle, he began to talk of his Heavenly Father in terms that chilled the old man's blood! on which the Baron reproved him, saying, "Are you not afraid of offending God, who reigns above, by speaking in such a manner?"

The gentleman said that he knew nothing about God; for he never had seen him.

The Baron did not notice at this time what the gentleman said, but the next morning took him about his castle and ground, and took occasion first to shew him a very beautiful picture that hung on the wall.

The gentleman admired the picture very much, and said, "Whoever drew this picture, knows very well how to use his pencil."

"My son drew that picture," said the Baron.

"Then your son is a very clever man," replied the gentleman.

The Baron then went with his visiter into the garden, and shewed him many beautiful flowers and plantations of trees.

"Who has the ordering of this garden?" asked the gentleman.

"My son," replied the Baron; "he knows every plant, I may say, from the cedar of Lebanon to the hysop on the wall."

"Indeed," said the gentleman, "I shall think very highly of him soon."

The Baron then took him into the village, and showed him a small, neat cottage, where his son established a school, and where he caused all young children, who had lost their parents, to be received and nourished at his own expense.

The children in the house looked so innocent and so happy, that the gentleman was very much pleased, and when he returned to the castle, he said to the Baron, "What a happy man you are to have so good a son."

"How do you know I have a good son?"

"Because I have seen his works, and I know he must be both good and clever if he has done all you have shown me."

"But you have never seen him."

"No, but I know him very well, because I judge of him by his work."

"You do; and now please to draw near this window, and tell me what you observe from thence."

"Why, I see the sun travelling through the sky, and shedding its glories over one of the finest countries in the world; and I behold a mighty river at my feet, and a vast range of woods. I see pasture grounds, and orchards, and vineyards; and cattle, and sheep feeding in green fields; and many thatched cottages scattered here and there."

"And do you see any thing to be admired in all this? Is there any thing pleasant, or lovely, or cheerful in all that is spread before you?"

"Do you think I want common sense? or that I have lost the use of my eyes, my friend," said the gentleman, somewhat angrily, "that I should not be able to relish the charms of such a scene as this?"

"Well then," said the Baron, "if you are able to judge of my son's good character by seeing his good works, which are poor and imperfect, how does it happen that you form no judgment of the goodness of God, by witnessing such wonders of his handy works as are now before you? Let me never hear you, my good friend again say that you know not God, unless you would have me suppose that you have lost the use of your senses."

QUESTIONS.

If Christ be the propitiation for the sins of the whole world, how can any possibly be endlessly miserable in consequence of sin, when the Father has accepted the Atonement made by the Son, and has declared himself well pleased for his righteousness' sake?

If God hath concluded all in unbelief, that he might have mercy upon all, will he not do that which he purposed to do? And will not the Jews be brought in with the fulness of the Gentiles, and so all Israel be saved?

If every knee shall bow, and every tongue swear, that in the Lord they have righteousness and strength, he being made unto all righteousness, sanctification, and redemption, what more can they have to make them holy and happy? And if all flesh shall see the salvation of God, will not all have these perfections? Will not all know God, from the least to the greatest, and have eternal life?

Can the will of God be defeated? If it cannot, then will not all be saved? For God will have all men to be saved, and come to the knowledge of the truth.

N. S. R.

To all whom it may concern—and especially to the members of the Methodist Episcopal Church.

In order to redeem a pledge made in the last number of the Gospel Herald, I proceeded to give an account of the proceedings of certain professors of the Methodist connexion in Huntington (South) L. I. against Mr. J. W. Martin, the gentleman alluded to in my last communication to the Editor of this paper.

Having made an appointment to preach at Huntington, Mr. Martin politely solicited the use of the meeting house, which was peremptorily refused, although it was built with the express understanding of being a *free house*. The use of the school house, in which Mr. M. was then employed as a teacher, was likewise withheld. Being thus foiled in the laudable attempt of encouraging liberality of thought and feeling, Mr. Martin was induced to open the doors of his own private dwelling. The evening being favourable, an immense concourse of people attended; and I had the gratification of addressing the most attentive audience I ever beheld. Such was the rage of *certain pious people* in the neighbourhood, that they could not rest satisfied with heaping imprecations and anathemas upon him. They must do more than this.

Previous to my coming into the family of Mr. M. his child had been seriously indisposed—and on the day of my arrival, such was the nature of its disease, that its recovery, I believe was despaired of. And notwithstanding all this—notwithstanding the feelings of Mrs. Martin were excited for the welfare of her *only child*—notwithstanding her cheeks were pale and wan, and her eyes dimmed, in watching the broken slumbers of her helpless infant—such was the holy indignation—such the determined vengeance of these *pious, charitable, METHODIST* Christians, that they immediately set themselves about devising means to rob Mr. M. and his little family of the means of subsistence, in order to become rid of such a "walking pestilence," as one who would open his doors to the preaching of Universalists!!! It was not enough

that the afflicted mother should be denied the interchange of friendly and kindred feeling in a land of Christian benevolence—it was not enough that meek-eyed *Charity** should refuse to develop the finer feelings of her heart—but these pious people—who are strenuous advocates for Christian perfection, on whom she was in a measure dependant for those acts of sympathy which are to be expected from such as have named the name of Jesus—instead of comforting and consoling her in her affliction and distress, did every thing in their power to aggravate her grief. They deprived her husband of the means of support, for no other reason, than opening his doors to the reception of that doctrine which is opposed to all such ungodly practices as this!

Brethren of the Methodist Episcopal Church! “I speak as unto wise men, judge ye what I say.” Ye who have laboured to convert the world from error and unrighteousness—are we to look upon these your proselytes, as examples to the saints; or shall we not rather expect to see righteous indignation of God revealed against them? If you tell me they have not profited by your teaching, I ask, by whose teaching have they thus profited? Surely not by the teaching of the adversary. You have often told that this doctrine is the devil’s doctrine—but do you imagine he would teach men to maltreat his children? No, brethren—the fact is they have profited by your teaching, and so deep have some of them drank of the cup of “*vital piety*,” that they even profess to have undergone the process of sanctification!

Ye who are yet in the gall of bitterness; ye who profess not to have experienced sanctification! and have not yet “*got religion*!” are ye in the habit of performing such acts as these? Think ye—ye “totally depraved” ones—ye whom these people look upon as fuel for the flames of endless burnings—can such atrocities be charged to your account?

Ye who are almost persuaded to be christians! do ye wish to acquire such virtues and sympathies as these, in undergoing the wonderful operation of the new-birth?

Ye who speak reproachfully of the christian name! withhold your deprecations—let them fall—not upon the head of that celestial visitant who causes our hearts to “feel for another’s wo,”—but upon those who cover themselves with the external habiliments of religion, as a mantle to secrete the hypocrisy which rages within—who can pray—and while their hands are

* [Mrs. *Charity* I*****,] one of the prime movers in this conspiracy.

uplifted in supplication, send forth every energy of their heart to the injury of those of their fellow men, who are unwilling to join with them in bringing reproach upon the name of Jesus.

Intelligent reader! judge ye—which are entitled most to the name of Christian—those who are guilty of such inhumanity under the floating standard of Prince Immanuel—or those who are termed ungodly and impenitent, merely because they will not partake of the abominations of those who have a form of godliness without the power?

WM. HUTCHINSON.

New-York, Oct. 30th, 1829.



QUESTION TO THE REV. DOCTORS.

Christian professors tell us, that there must be a future retribution because the wicked enjoy so much more pleasure in this world than the righteous. Now I wish to ask the expounders of mystical theology, what reason they have for believing that the wicked will be miserable in the world to come? They believe that people will sin there, and if they do, why may they not be as happy in sin there, as while here on earth?

According to their theory, in order to become superlatively happy, we have only to become superlatively wicked; and if we are allowed to sin in another world, according to their doctrine, hell will be a place of unspeakable bliss. But are we certain that we can, or shall commit sin in another state of existence? Sin is a transgression of the law.—Where there is no law there is no transgression. In order, therefore for us to sin in the regions of darkness, the law must exist there; and it must be transgressed, or there is no sin. Will people tell that which is false in hell? if they do, by whom, or by what criterion will it be proved so? Will he, “who is a liar and the father of lies”—will he attempt to prove it a falsehood? by what criterion would he do it? by the truth? If truth should visit those regions, it would annihilate the place! Will people steal in hell? Is there ought in that dark house of fire and brimstone, that would tempt men to break through and steal? Can people murder in hell? That which can be done, may be done: therefore, whenever they are satiated with sin and happiness, they will have nothing to do but murder each other and depopulate the place!

UNIVERSALIST REVIEW.

LETTERS to REV. JOEL HAWES, author of "Reasons for not believing in the doctrine of Universal Salvation, in a series of Letters to a Friend," lately published in the Tract form by the American Tract Society. pp. 60.

LETTER V.

(Continued from page 351.)

"4. There is another class of texts," say you, "which assert the doctrine in question, by teaching that there are some who will be forever excluded from the kingdom of heaven." (p. 23.) This class of texts turns out to be a single passage, viz. that in which one said to our Saviour, "Lord are there few that be saved? And you conclude that as Christ gave no intimation that all would be saved, when he had so favorable an opportunity to teach that doctrine, he of course did not believe it. This looks plausible. But, Sir, do not flatter yourself too soon. Christ certainly did intimate, in this very reply, that those who were to be, for a while, excluded from the kingdom, should be received in their turn. He begins his answer, by alluding to the approaching rejection of the Jews, the children of the kingdom; he foretells their earnest desire to enter afterwards; their plea that they had eaten in his presence, and that he had taught in their streets; their grief at seeing themselves thrust out, while the Gentiles should come from the east and the west, from the north and the south, into the kingdom of God from which they had been excluded; and then he concludes thus: "behold there are last which shall be first; and there are first which shall be last." The Gentiles had been last, but now they would be first; the Jews had been first, but now they should be last.—As St. Paul says, "blindness in part is happened unto Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." You were peculiarly unfortunate, in quoting a text which as usual, is not in the least to your purpose, and which moreover, does, of itself, overthrow your position. Next, you say,

"5. There are other texts which teach that some will never become the subjects of holiness, and consequently will never be saved." (p. 23.) Now, Sir, bring a text

full and direct to the point. Your first is, "It is impossible to renew them again to repentance." So you carefully misquote it, in order to keep one fact out of my sight, viz. that the persons here-spoken of, were such as "have tasted of the heavenly gift, and were made partakers of the Holy Ghost" &c. (Heb. vi. 4, 5, 6.) Why did you wish to hide this from me? Because, it is a fundamental point of your own doctrine, that no such persons as are here described can finally miss of salvation. You do not hold to falling from grace. So you take two or three words from the beginning of the text, join them to five or six words in the third verse following, and without the least notice, omit all the intermediate sentences, because they would betray your absurdity. What think you of charging Universalists with perverting the Scriptures? But pass on to your second text: "There is a sin unto death; I do not say that ye [he] shall pray for it," i. e. (say Rosenmuller, Wesley, Dr. Clarke,) not pray for the remission of temporal death, when a brother has incurred that penalty by some heinous sin. Your third text is, "If ye believe not that I am he, ye shall die in your sins." You fourth, "For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation that shall devour the adversaries"—I shall add the rest of the passage—"he that despised Moses' law, died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" This is the whole passage.—Sir, you yourself hold it one of the most important truths in the gospel, that none who has received the knowledge of the truth, been sanctified by the blood of the covenant, and enjoyed the Spirit of Grace, can fail of salvation, or fall from grace!—Yet you had the hardihood to quote me *part*, as usual of this text, to prove that some "will never be saved!" Do you take pleasure in unrighteousness? according to your fifth text: "And for this cause, God shall send them strong delusion, that they should believe a lie, that they might be damned [i. e. condemned] who believed not the truth, but had pleasure in unrighteousness." I ask, seriously, do you not feel this condemnation for your crafty and dishonest handling of the word of God?—

When St. John was commanded to seal the sayings of the book of Revelations, it was added, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." This expression you seize upon, and say, it will be pronounced "at the winding up of this earthly scene," (p. 23, 24,) though you well knew that St. John neither said nor intimated any such thing. That you were aware of this, is evident from the fact, that you took the trouble to make a connexion of your own, in which to insert that text, so that it might seem to bear upon your object.

"6. The death of Christ," say you, "instead of being the ground of salvation to all, will but aggravate the condemnation of many." (p. 24.) Here I suppose you mean that, to many the death of Christ, instead of being a means of their salvation, will have no other effect than to aggravate their endless torments! So that Christ must have tasted death for all men, as much to damn them as to save them. And indeed, rather more: for by explaining the *many* who walk in the broad way, to mean those who are to be damned, and the *few* who find the narrow way, as being those who are to be saved, you signify that the number of the former will be vastly superior to that of the latter. Do you heartily believe that Christ came to damn the world rather than save the world!

"6. The certainty of future punishment [in eternity] is proved by the fact that God has denounced and executed severe judgments against those who have denied it." (p. 25.) Where have such judgments been threatened and executed against those who denied that doctrine? You tell me, in the case of Adam and Eve; in that of the Antediluvians; and in those of Sodom and Gomorrah! Yes, these are the very instances you mention. But I am not fully convinced by your argument; because I am not quite certain that it was for a punishment *after death*, that Adam and Eve were turned out of the garden, or that it was for this, the Anteludians were swept away by the flood or the inhabitants of Sodom and Gomorrah destroyed by fire. Really, I was not aware that the serpent said to the woman, "Thou shalt not surely"—be punished *after death*; I was absolutely so stupid as to suppose, according to Moses, and against your intimation, that it was for partaking the forbidden fruit that the judgment fell on our first parents. Nor did I know that Noah and Lot warned the people *after death*; I had contented myself

with the scripture statement that the judgment executed in both these cases, was destruction by flood and by fire; i. e. a temporal retribution, a full retribution in this world, such as you deny, and such as the inhabitants of the old world and of Sodom and Gomorrah probably did not believe. They probably held your doctrine of endless misery, if you are correct in supposing that, with few exceptions, all men, whether Pagans, Jews or Christians, have believed in eternal punishment.

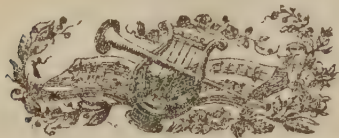
Finally: in the conclusion of your Fifth Letter you tell me that Judas "was driven by remorse, not by true repentance, as some Universalists affirm, to hang himself." Do you allude to, Matthew, who says that Judas *repented*? (Matt. xxvii. 3.) But still you contend, that since Christ said of Judas, "it had been good for that man if he had not been born," Universalism must be false; because this could be said of none of our race if all are to be saved. (p. 26.) I admit this to be a plausible argument; but I also know it does not satisfy even all the believers in endless damnation. Dr. Adam Clarke himself has fully shewn* that the expression you quote, was a common saying, used among the Jews, to intimate, not the impossibility of a person's being saved, but merely that some signal calamity impended over him. This being the case, our Saviour speaking in the language of the day, must have meant the same.—So Job cursed the day of his birth, and lamented that he was born, merely because of his great misfortunes; so likewise did Jeremiah, because of the insults of his enemies. (Job iii. 1, 11. Jer. xx, 14, 18.) As I do not consider this as proof of the endless damnation of Job and Jeremiah, so neither do I think it such, in the case of Judas. Yours, &c.

* Clarke's commentaries. Remarks on Judas, at the end of Acts i.

PREMIUM.

A premium of TWENTY DOLLARS, will be given by the publisher of the New-York Gospel Herald, for the best sermon on the doctrine of *Free Agency*, as taught by modern Arminian Doctors. The sermon to be forwarded in season for the Fifth number of our next volume—or early in March, 1830.

SELECTED.



We present our readers with the following translation of the beautiful Latin ode composed by Theodore Zuinger, while on his death-bed. The believer in God's impartial goodness can best appreciate its merits.

What joy, while thus I view the day
That warns my thirsting soul away—
What transports fill my breast!
For lo! my great Redeemer's power
Unfolds the everlasting door,
And leads me to his rest!

The festal morn, my God, is come,
That calls me to thy hallowed dome,
Thy presence to adore.
My feet, the summons shall attend,
With willing feet thy courts ascend,
And tread th' ethereal floor.

E'en now to my expecting eyes,
The heaven-built towers of Salem rise—
E'n now, with glad survey,
I view her mansions, that contain
The angelic forms, an awful train,
And shine with cloudless day.

Hither, from earths remotest end,
Lo! the redeemed of God ascend,
Their tribute hither bring;
Here, crowned with everlasting joy,
In hymns of praise their tongues employ,
And hail the immortal King.

Great Salem's King, who bids each state,
On her decrees dependent wait:
In her, ere time begun,
High on eternal base uprear'd,
His hands the regal seat prepar'd
For Jesse's favourite son.

Mother of cities! o'er thy head,
See Peace, with healing wings outspread,
Delighted fix her stay.

How bless'd who calls himself thy friend,
Success his labours shall attend,
And safely guard his way.

Thy walls remote from hostile fear,
Nor the loud noise of tumult hear,
Nor war's wild wastes deplore;
There smiling plenty takes her stand,
And in thy courts, with lavish hand,
Has poured forth all her store.

Let me, bless'd seat, my name behold—
Among thy citizens enroll'd,
In thee forever dwell.
Let charity my steps attend,
My sole companion and my friend,
And Faith and Hope farewell!

PROPOSAL

For publishing simultaneously, in New-York and Philadelphia,

A NEW

SEMI-MONTHLY PUBLICATION,

TO BE ENTITLED

PRIESTCRAFT UNMASKED.

Believing as we do, most sincerely, that the various religious coalitions and combinations which are, and have been formed in our country, are hostile to our rights and privileges as a Free People—that there exists, among the leaders of a proud and aspiring priesthood, a determination to establish an *Ecclesiastical Hierarchy*, and to reduce us to a worse than Egyptian bondage—we have been induced, by these and other considerations, to issue Proposals for a work which shall counteract these unholy designs.

CONDITIONS.

PRIESTCRAFT UNMASKED will be published semi-monthly in New York and Philadelphia simultaneously. Each number will contain eight closely printed octavo pages—and to enable every friend to the rights of man to possess the work, it will be afforded to subscribers at cost of paper and printing, viz:—**FIFTY CENTS** per annum, only—if paid in advance. If not paid on or before the delivery of the first number, seventy-five cents will be demanded. Those who forward Five Dollars, shall receive Eleven copies.

Letters (POST PAID) to be addressed to the Publisher, WM. HUTCHINSON, Philadelphia or New-York.—AGENTS, Post Masters and Printers throughout the Union.

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New-York, Oct. 14th, 1829.

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SERMON XXXVI.

BY REV. BENJAMIN WHITTEMORE, OF TROY, N. Y.

"And they immediately left the ship and their father, and followed him."—
Matt. 4: 22.

It is understood that the subject of this discourse will be particularly devoted to the interest of the boatmen. But I can scarcely consider it necessary to say to this people but little, if any thing, which would not apply to any christian congregation. You are all equally concerned in the momentous subjects of the gospel. The truths contained in this volume, are as much designed for your benefit, as for the benefit of any other people. The same Omniscient eye watches over you, which watches over others—the same Almighty arm defends you, which defends others—and that heavenly mercy which others enjoy, flows copiously to you. One fact is equally true with us all—we now live—we must die. There is one inquiry, in which we are all deeply interested: What course ought we to pursue, to make the best of this world? What prospects are revealed concerning the world to come?—It matters not in what employment we are engaged for a livelihood—to what part of the world our course may take us—we all stand in the same nearness to God—in the same relation to each other, and are under the same moral obligations.

Our text is found in connexion with the account which is given of our Saviour's calling Peter and Andrew his brothers, and also the brothers James and John, from the employment of fishermen, to be his disciples. These were the men who were chosen by our Saviour to compose his confidential family—these were the men who abandoned their employment, left their ships and kindred behind, and followed the persecuted Jesus through evil report and good, and devoted their strength and their life in the defence and promotion of his cause. These men were less corrupted than others, by the pride and superstition of their age, and had never been lured into the mean vice of hypocrisy. There is one trait, which is frequently found in the sailor's character, which is highly creditable,—it is that of generosity and faithfulness. How often will he share with an unfortunate brother the last shilling, and faithfully watch by him as long as he is able, or his services are needed. This generosity and faithfulness are good, though they may be extended to one who is reduced by vicious practices. When our Lord chose from among such people his confederates, it is presumed he knew their character, and depended much on their generous and faithful aid. Jesus was unpopular—they had

no popularity to lose by becoming his disciples. The cause of Jesus was attended with dangers and difficulties. Very likely with these they had already been acquainted. And if an indignant world frowned upon them, they would not as soon as others, be terrified from the path of duty—neither would they, so soon as others, listen to the flatteries of deceit—turn traitors to their friend and master, and forsake his cause.

There was in their day another and very different sort of people, who looked contemptuously on these seamen, and derided our Saviour for associating with them. But these proud and haughty pretenders, had so far succeeded in deceiving the people, as to make them believe, that of all the people of God, they were the most religious. In order that the people might have no doubt that they were religious, they made sad their countenances; they also were zealous missionaries; they compassed sea and land to make one proselyte; but our Saviour gives us to understand, that their proselytes were not so good after they had made them, as they were before. They devoured widows' houses. The hearer may ask if the people were so stangely deceived, as to believe them after this? O yes; they found no difficulty in settling this matter with the people. "For a pretence, they made long prayers," and prayed at the corners of streets, so that people might know that they did pray, and were religious. They not only devoured *widows' houses*, but laid burdens upon *men's shoulders*, grievous to be borne, and would not lift them with one of their fingers. And after all this, if any one had doubted their religion, he would have been excommunicated, or cast out of their synagogue, and have been called an heretic, or a christian. Perhaps, kind hearer, you are thinking that we have such religious people in the present day. Yes, we fear that years have not lessened their numbers, and that honesty has not altered their sainted character. Such were the people who the most bitterly opposed our Saviour—who visited him with those persecutions and abuses which distinguished his eventful life. Such were the people who were called by him "Pharisees, hypocrites, blind guides, and a generation of vipers." And, notwithstanding their sad looks, their long prayers, their missionary zeal, Jesus did not select from among them his disciples, but from a much more honest and worthy people—the fishermen. Yes, men whose employment was not unlike some of your's, composed, if we may be allowed the expression, his body guard. To them he first revealed the glad tidings of the gospel; and then he sent forth as angels of peace to a sinful, dying world. The religious bigots of their day, if they heard Jesus preach, their hearts were so poisoned by superstition and prejudice, that they would go away and misrepresent him—they would hand round every reproachful epithet against him; and even hesitated not to say that he was aided by the devil. Such people had their errors to unlearn, before they could learn the truth. Unlike them, the seamen were less prejudiced, more honest, and consequently were more ready to follow the humble Redeemer. Your servant is fully persuaded that the like characters and the like difference now exist. But may God purify this age from unholy pretenders. May people try the spirits, and see if they be of God. May they "prove all things and hold fast that which is good." Be careful that what you hold fast is proved to be good. Search the scriptures daily, to see whether these things be so. Search the *scriptures*—not the catechism and creeds of men.

As the design of these labours is to induce the boatmen to become the followers of Christ, what method will be the most likely to produce the desir-

ed object? The same which was adopted by our Lord to induce the fishermen to follow him. The present state of things does not require you to forsake your laudable employments, in order to follow Christ, as they did; but it requires you to imitate his religious virtues; to love him, and obey his gospel. Did he threaten the fishermen with a storm of unending wrath, unless they left all and followed him? Did he doom them to the black gulf of endless despair? did he say, Peter and Andrew, James and John, unless you immediately repent, give up all and follow me, "you will lose your immortal souls?" Did he say, "you are treading on the crumbling verge of eternity," and unless you follow me, you will sink into the yawning pit of perpetual woe? Did our Saviour use such language as this to induce the humble sons of Neptune to follow him? No; he never used such language to induce either them or any body else, to follow him. It is most likely that he appeared before them all loving and lovely, and took possession of their hearts by the most peaceable manifestations of love and friendship; and so ingratiated himself into their favour, that they were ready to devote their strength, and surrender life, in defence of his cause.

The Saviour's character needs only to be understood to incline men to become his followers. We shall not roll over your heads the tremendous thunders of eternal wrath—nor shall we attempt to describe millions weltering in the boiling lava of an endless hell, to induce you to follow Christ—for he has not set us the example: but to produce the desired object, we shall endeavour briefly to set forth his character and doctrine in some of their native loveliness and attracting graces. Should any one convince you that Christ was your enemy, we are sure that it would not incline you to follow him. But you love your friends—you love that which you see to be lovely; if, therefore, you can be led to believe that Jesus is your friend and loves you, you cannot be so unnatural as not to love, respect and follow him. You will love him, because he first loved you. In the universe of God, there is no stronger principle than love; and whenever we have invited you to love the Saviour, we have given you the strongest possible inducement to follow him.

The scriptures inform us, that Christ "came into the world, not to condemn the world, but that the world, through him, might be saved." His name was called Jesus, because "he shall save his people from their sins." Who are his people? Hear his answer. "The Father loveth the Son, and hath given all things into his hands." If God has given *all things* into the hands of his Son, all men must be the people of his Son; and he shall save *his people*, or, in other words, *all men*, from their sins. This agrees with what John says: "John saw Jesus coming unto him, and said, Behold the Lamb of God, which taketh away the sin of the world." This further agrees with the testimony which says, "The blood of Christ cleanseth from all sin"—that he shall finish sin, make an end of transgression, and bring in an everlasting righteousness. By this, we learn that Christ has undertaken to exterminate every such thing as sin from the universe. What greater proof of love and friendship could he have manifested to our imperfect race? It is sin, which pours bitterness into our cup of life.—It is sin, which fills our world with discord, quarrels, bloodshed, and misery.—It is sin, which clothes thousands with rags, and makes them the miserable pensioners of a cold and grudging world. "The way of the transgressor is hard." We need not enter a long argument to convince any rational mind, that sin is the source of all misery. From this fiend to human happiness, Christ came to save us.

Again ; He brought life and immortality to light. He has enabled us, with the eye of faith, to look beyond the dark billows of death, which will soon roll over us into eternity, to a world where we shall all be changed from mortality and corruptibility, to immortality and incorruptibility ; where the earthly man will become heavenly ; where death will be swallowed up in victory, and there will be no more death. This is the heavenly vision which our Saviour has opened to our view. This faithful friend, while teaching the multitude, graciously said, "and if I be lifted up from the earth, will draw all men unto me." This agrees with God's promise to the fathers—that unto Christ the gathering of people shall be, and that "in him all the families of the earth shall be blessed." St. Paul says, that it has pleased the Father that in Christ, all fulness should dwell, (and having made peace by the blood of the cross,) to reconcile all things to himself, by him I say, whether they be things on earth, or things in heaven." It has pleased God, as well as men, to reconcile all things to himself by Jesus Christ. And St. Paul further says, "I am persuaded that neither death, nor life, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord." He says, "Unto me is this grace given, that I should preach among the gentiles the unsearchable riches of Christ:" and when preaching to the gentiles, he says, "As in Adam all die, even so in Christ shall all be made alive." O, blessed be God for the gift of Son! and blessed be that Son for his infinite mercy! Look into his life—it is all love. He went about doing good. He visited the widow and the fatherless in their affliction, with the messages of divine comfort. The rich and the sorrowful, the dying and the dead, received his compassion and tender mercy.—"There was brought unto him the sick of every kind, and he healed them all." The blind, the deaf, the dumb and the oppressed with evil spirits, were all the recipients of favour ; and in Heb. 2 : 14, we have the promise that he will destroy death, and him that has the power of death, that is the devil! In short, his whole life was one unbroken testimony of loving kindness, to a sinful, dying world. He lived, he suffered, and he died, in love for the world. His errand upon earth was love, and he never forgot that love was his errand. But still the world, and those called the religious world, too, hated him ; they could not endure to see the compassion which he exercised towards sinners—they seemed to be afraid, like religious people in our day, that too much love would be shown to sinners—and finally, they chose that a murderer should live instead of him. Now, behold the mob which surround the judgment seat of Pilate—hear them vociferate, "away with him, away with him, crucify him, crucify him!" Gracious heavens! who comes there with a crown upon his head, attended by the Roman executioner! It is—it is my Redeemer! I almost see him hung on the cross, faint, languished, bleeding, dying! What is his offence? His "a friend to publicans and sinners;" he "will draw all men unto him." And for this is he so cruelly treated? It is too true. Amidst all this cruel treatment, does he forget his doctrine of love? No: He casts around him a look of divine compassion, till his eye rests on a tender mourner—his mother. With filial affection, he commends her to the care of a beloved disciple. Having discharged the duty of a son, he again surveys the mob; sees their insults, he hears their reproaches, but is still their friend; and he breathes out his warm affection and life in the prayer, "Father forgive them, for they know not what they do." He bowed his head, and gave up the ghost. As St. Paul says, "He died for the ungodly;" "He tasted

death for every man; He gave himself a ransom for all to be testified in due time. Go, kind hearer, ask the thorns which compassed about his temples—the nails which fastened him to the cross—the spear which pierced his side, and the wormwood and gall which he drank, why they were endured? The answer is, In love for you, sinners, they were endured.

Thus much I have thought proper to say at this time, in proof that Jesus Christ is the tried and faithful friend of the human race. He is recommended to my hearers, as such, and as one whom you cannot do otherwise than love, and whom you ought to follow. "His yoke is easy, his burden is light." He has given to us no moral precepts, but such as are actually necessary for our happiness to observe. His law requires us to do unto others, as we would that others should do unto us; to deal justly, love mercy, and walk humbly. His whole law is embraced in loving God, our Father, and man, our brother. Love worketh no ill to its neighbor. If you love God, you will keep his commandments; if you love your neighbor, you will not harm him. Happiness invites us all to an obedience to this law; misery warns us not to depart from it. There are several vices, which those "who would love life, and see good days," should carefully avoid. One vice in which many unconsciously indulge, is that of profanity: irreverently using the name of God; cursing and dooming to hell our fellow creatures. I would caution all my hearers against the use of such indecorous, unwholesome, and reprehensible language. And, in a low voice, I would whisper the same caution to some of the clergy. Such language is an honour to no one; it is as blasphemous in the sanctuary of worship, as it is on board of a ship. But many there are, who annex some profane phrase to almost every sentence which they utter. This is no favourable omen in their character; it adds nothing to their credit, nor to their respectability among men; for it is the language of the abandoned, the prodigal, the drunkard, and the murderer. The person who uses such language, if he is already immersed in guilt, discovers a mind bearing to the vicious side. St. James says, "Who is a wise man, and endowed with knowledge among you? let him shew out of a good conversation, his works with meekness of wisdom." "He that would love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." To be the followers of Christ, you must avoid all indecorous language.

Intemperance, is another prevalent vice, of the most fatal tendency. Like a sweeping pestilence, it has overrun our country; blasted many of its fairest flowers, destroyed the peace of millions, and thousands it has carried to untimely graves. It wages war with the fair youth and decrepid age; and whenever it makes its unhallowed attack, it seems to conquer almost without resistance. It is the misery of private families—it is the pest of society. It puts words into the mouth of the foul blasphemer; it gives boldness to the murderer's heart, and nerves his guilty arm. It furnishes the prison with its inmates, and the gallows with its victims. Many of our deluded fellow creatures, sacrifice to this vice, all that renders life valuable, either to themselves or to the world. They surrender themselves to a slavery, worse than Algerine bondage. Slave to this degrading vice, whoever you are, pause in your blind career—for heaven's sake, pause—and for your honour, and your peace, this night make the unalterable vow between God and your own soul, that you will no more raise to your lips the chalice of intemperance. Ardent

spirits were first introduced into our country as a medicine—as such it was used. But this medical draught is now so common, is so often repeated, that it has become a poison, which destroys more than any other medicine cures; and consumes an amount of wealth which would almost pave our streets with gold. I need not attempt to describe to you the astonishing waste of property, and the wide world of misery, produced by this degrading evil. You have seen it—you have heard it—you know it; now avoid it. Mr. Beman has very justly observed, in his discourse on Intemperance, “The person afflicted with this disease, feels himself in hell, while yet on earth.” This is very true. The hell of intemperance, is a fearful reality; and we need not go into another world, to behold its horrors.

We would caution those to whom this discourse is directed, against frequenting the abodes of guilt and prodigality. When away from your homes, in distant cities and villages, many allurements will be thrown in your way, calculated to make you prove recreant to the principles of virtue, and overwhelm you in the miseries of guilt. Therefore, strictly obey the wholesome laws of society. Listen not to the voice of folly, nor the stranger who flatters with her words. In the 7th of Proverbs, the wise man speaks as follows; “Say unto wisdom, thou art my sister; and call understanding thy kinswoman; that they may keep thee from the strange woman, the stranger which flattereth with her words. For at the window of my house I looked through my casement, and beheld among the simple ones, I discovered among the youth, a young man void of understanding, pressing through the street near her corner; and he went the way to her house. Harken unto me now, therefore, O ye children, and attend to the words of my mouth: let not thine heart decline to her ways—go not astray in her paths.” The wise man further says, in regard to one who is deceived by folly; “He knoweth not that the dead are there, and that her guests are in the depths of hell.” It is very likely, when the wise man saw from his window the youth void of understanding, he saw also older men, to whom his caution might equally as well apply, they being equally void of understanding. But this fair youth, in particular, attracted his attention. He was not a child, nor a decrepid old man, whose span of life was nearly run, but a more interesting object—a youth just setting out in the world for himself. Every step which he now takes, is of vast consequence—it is to give character to his future life. It shews whether he intends to rise on the fair wings of virtue to health, happiness, and honour—or, by the ponderacity of his own baseness, sacrifice virtue and peace, and sink himself down in the deep gulf of woe, to grovel among the meanest reptiles of the earth. To see an old man dragging about the miserable shackles of a body which sin has destroyed, is a sight which ought to sicken us of every vice—but to see a young man rushing into the midst of ruin with a high hand, gives the heart of sensibility a most painful shock. He is the object of pity, blame, and tender rebuke. The ways of Wisdom are pleasant—Folly’s guests are in the depths of hell. Let us bar our hearts as with iron, and set our faces as flints against the approaches of vice. “Let us go in the way of understanding and live.”

We would affectionately recommend to captains and masters of vessels and boats, to establish among their men such regulations and by-laws, as shall tend to deter them from the practice of those licentious indulgencies which we have named. In so doing, you will confer a favour on them,

and honour on yourselves, and merit the gratitude of society. The wholesome institutions of the Sabbath, you will not suffer unnecessarily to be violated, and as far as your influence extends, incite all by your precepts and examples, to a due observance of every virtue which religion requires. In short, may you and your crews be the fearful, happy, and humble followers of the blessed Redeemer of the world.

The chilling blasts of winter are over and gone; the ice bound streams are unfettered, and you are invited abroad. May God Almighty protect you from harm—give success to all your laudable employments; and when the return of winter shall again invite you into the peaceful harbour, to rest for a season with your families and friends, may you come blest and enriched with the fruits of your industry, and not ruined by sinful indulgences, nor disgraced by an unpardonable prodigality. Let us all go from this house, remembering the words of the apostle Paul; "The grace of God, which bringeth salvation to all men, hath appeared, teaching us, that denying all ungodliness, and every worldly lust, we should live soberly, righteously and godly, in this present world."

SERMON XXXVIII.

BY REV. LEWIS C. TODD.

For the wages of sin is death. Rom. vi. 23.

To whom is the wages of sin due—to God or the sinner? Not to God, as some have supposed; for God has not sinned, and therefore does not deserve the wages. Some have supposed that Jesus referred to this subject in his remarks on the prisoner who should be thrust into prison and not come out until he had paid the utmost farthing; but this cannot apply to the subject, because it represents the sinner as owing God a debt for sin. And as the wages of sin is *death*, this would imply that God intended to shut up the sinner in the prison of hell until he should get his pay; that is, till the sinner should pay to Deity the wages of sin which is *death*, or put to death the Almighty to pay him for his sins! No wonder such think the sinner can never pay the debt. But I should wonder why Deity should like the wages so well as to feel disposed to imprison the debtor forever, because he is unable to pay. All this absurdity is in consequence of an orthodox mistake, that *the sinner owes God wages*. Nay more—It has been supposed that God ought in justice to have his pay, it was immaterial whether the sinner paid him or some body else, and of course Jesus might pay the debt for as many as he pleased and liberate them: but if Jesus was to pay the debt due to God, I should suspect, that instead of dying himself, he must pay the wages which is death to God, to whom it is due, and who makes the demand. Perhaps this difficulty is managed by the idea that Jesus is God, and of course in receiving death he received his wages from the elect who owed him for sin! But if God has been murdered once to pay him the debt due him for sin, who can tell how many times he would have to be murdered to pay him for all the sins of mortals? If all the sins of the elect in the aggregate only require one death of God, I should think, were he murdered again it might pay the debt due him from the reprobates; and as they are unable to pay the debt, I would suggest whether such payment be not better than none. There are many other naked absurdities hang upon the idea that the wages or debt is due from the sinner to God. We shall therefore presume, that as the sinner earns the wages, they are due to him and no body else. God seems to have promised the sinner his wages for sin which is death. Now justice requires that the sinner receives his pay. Suppose, then, that Jesus received this wages instead of the elect, would justice be done? Justice did not require that Christ should receive the wages, but the sinner who earned it. Suppose an elect priest had labored faithfully, till he had earned a salary of five hundred dollars; would he think it just for his parishioners to pay his wages to some other person? Can it be just to pay my wages which I have earned to another? And even should

such wages be paid to another, would they not be still due to me as much as before? And so, as the wages of sin are due the sinner and no body else, they will be due to him until he receives them. Yes, although Christ should receive them a thousand times, and although Angels should receive them, still they were due to the sinner and to him only, and must be still due to him till he receives them. Yes, ye elect, if ye are sinners, remember that the wages of sin is death, that they are due to you, that they cannot be paid to any other person instead of you, and therefore if justice is ever done, ye will die in the sense of the text; for "when sin is finished, it bringeth forth death," and "The soul that sinneth shall die."

The next subject, is, since death is due the sinner, is the death of such a nature that the sinner can receive it, or can the debt be paid? If not, then man would lose his wages, but God would lose nothing, even in that case. But as God has engaged to pay the sinner, will he not be able to do it? If in committing one sin, man earns endless death, (as some say) then it would take God forever to pay the sinner for his first sin, and he never would be able to begin to pay him for any of his subsequent offences. And indeed the time would never come when he would have paid up any thing more than the interest on the debt for the first offence, because the principal, which is endless death would be forever due. Now who can believe that God is the Author of a plan which is to involve him so much in debt to all sinners, that he can only pay the interest on one of the ten thousand obligations due to each? We generally think it a want of wisdom, for a person to contract debts which he can never pay, and it is certainly criminal for one to contract debt which he *knows* he can never pay. But if God has not contracted debts which he can never pay, then he will pay the sinner his wages, and the sinner will receive them, and when he has received them they will be no longer due; and then God may be "a just God and a Saviour," according to the scriptures.

"By their Fruits shall ye know them."

Pretenders to orthodoxy say, the wicked are *happy* in their sins, and live in *peace* and prosperity. The Scripture says, "The way of the transgressor is *hard*;" and "there is *no peace*, saith my God, to the wicked." Pretenders say, the righteous are *unhappy*, and lead uncomfortable lives. The Scripture says, "wisdom's ways are ways of *pleasantness*, and all her paths are *peace*. *Blessed* are the undefiled in the way, who walk in the law of the LORD. *Blessed* are they that keep his testimonies, and seek him with the whole heart. O that my ways were directed to keep thy statutes! then shall I not be ashamed, when I have respect unto all thy commandments." In the presence of these testimonies, we ask, have we not good ground for believing, that those persons who declare that the righteous are *unhappy*, and the wicked *happy*, in this life, are themselves in "the gall of bitterness, and the bonds of iniquity?" and that their own experience is conclusive evidence against their pretensions, and in favour of the declaration, that they, themselves, are *wicked*, "and the way of *peace* have they *not* known?"

Reader, ponder these things well. "If Baal be God, serve him. But if the LORD be God, *serve him*."

PAULUS.

"Remember the Sabbath."

Our Saviour, speaking of the Pharisees in his day, said, "they say, and do *not*."—How far this will hold good with modern Pharisees, a little investigation will testify. Modern Pharisees pretend, that we are to be judged by the law of Moses; therefore, we must keep that law, or be damned. That law says, "the seventh day is the Sabbath of the LORD thy God." They say no! the *first* day is the Sabbath. That law says, "*six* days shalt thou labour," &c. they "say, and do *not*." That law says, that "neither thy *cattle* nor thy *servant*," &c. "shall do *any work*," on the *seventh* day. They make their cattle and their servants work, on that day! It would be superfluous to offer one word by way of comment. Let these men look to it.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, NOVEMBER 21, 1829.

* * Terms. City subscribers \$1 25. Mail do. \$1, payable in all cases in advance.

Should any subscribers wish to discontinue the Herald at the close of the present volume, they will be kind enough to notify us of their intention, through the medium of their several Post Masters.—Those who do not give notice to the contrary before the end of the year, will be considered as subscribers for volume second.

SMITH ON DIVINE GOVERNMENT.

In reply to the numerous inquiries respecting the time when this invaluable work will be issued from the press, we can only say, that it will be published with all possible expedition. Two or three extra hands will be employed, which will enable us to supply our subscribers in the city in a very few weeks.

By a notice in the Evangelical Magazine, we learn that the Gospel Advocate, will, at the close of the present volume, be united with that paper. It will be conducted by Br. D. Skinner. We are much pleased with the new arrangement.

The proprietor of the Gardiner, (Me.) Christian Intelligencer, Mr. P. Sheldon, has taken as partner Mr. Dickman. The Intelligencer will hereafter be published weekly, by Sheldon and Dickman—edited as heretofore by Br. William A. Drew. It has a very extensive circulation, and what is more—it *deserves it*.

A RARE CHANCE.

One of the Editors of the Marietta Pioneer having entered the ministry, and the other being about to travel for the benefit of his health, this excellent printing establishment is offered for sale, upon very reasonable terms. The Pioneer has a list of

between 4 and 500 good subscribers, which can easily be increased to double the number—a good share of advertising and job work, &c. &c. Possession can be given immediately.

COMING OUT AT LAST.

After having in vain given repeated challenges to our opponents to controvert our opinions through the medium of the Herald, it affords us great satisfaction to be able to state that the invitation has been accepted by one who has the reputation of being an able controversialist. The discussion will commence with the next volume.

NEW DOCTRINE.

Our opponents are frequently heard to declare that the doctrine of the holiness and happiness of the whole intelligent creation, is a *new doctrine*—and yet, in the very next breath they affirm that it was preached by the Serpent in the garden of Eden—why then do they call it a *new doctrine*—when, according to their own declaration, it is nearly as old as the creation of God?

If, as our opponents declare, Universalism leads to all manner of abomination—to every species of iniquity—how does it happen that we are never punished for our manifold transgressions? how is it that our penitentiaries are filled with *innocent* believers in endless sin and misery, when the wicked Universalists commit all the capital crimes? Are our police officers asleep?

PROGRESS OF TRUTH.

Extract of a letter from Rev. A. B. Grosh, to the Editor of the New-York Gospel Herald, dated

MARIETTA, PA. NOV. 6, 1829.

On Saturday, the 30th Oct., Br. Myers and self started to visit the eastern end of this county, where we had engagements for the ensuing day. The weather was very disagreeable for travelling, being both rainy and cold. On Sunday morning Br.

Myers spoke in Cambridge School-house, (34 miles east of this borough,) to a small, but very attentive audience which had collected, in despite of bad weather, to hear the Gospel of Universal Grace proclaimed to them for the first time. As Br. Myers spoke in the German language, his audience was composed principally of aged men, belonging to the Menonist, Omish, and Lutheran denominations. They appeared to receive the "glad tidings" into favorable hearts, and accepted with much eagerness several sermons, printed in German, which Br. Myers distributed among them.

In the afternoon, the weather having changed for the better, I spoke in the English language, to a very large and attentive audience which collected, agreeably to notice, at the dwelling of John Myers, Esq. (our friend's brother,) about a mile from Cambridge. The lower rooms in the house and the porch in front, were quite filled. I spoke to them about an hour and a half, from Acts 28: 20, addressing to them some of the strongest arguments in favor of our faith which I could find in reason and in revelation. When I concluded, several of my hearers pressed forward and greeted me very affectionately. Among these was an exhorter of the Methodist denomination, who, it appeared, had for many years enjoyed in secret this consoling faith. Having, by my discourse, removed his few objections to proclaiming publicly the doctrine of Universal Salvation, he warmly pressed me to pay him a visit at Waynesburgh, (about 4 miles further east,) and preach to the people there, offering me his own house for that purpose, should he not be successful in procuring the school-house of the village. As my engagements at home would not permit my longer absence, I was unwillingly compelled to decline his invitation for the present.

In the evening, which we devoted to private conversation with such as wished more information from us on the subject of our faith, the Rev. J. B. Clemson, an

Episcopalian, had a meeting at a private house in the neighborhood of Cambridge. We learned from some who attended it, that he lectured the people very sharply for going to hear us, and entered into a pretty lengthy misrepresentation of our views, stating that if Universalism once prevailed, people might burn their bibles and tear down their meeting houses, for Universalists believed in neither God nor Devil, heaven nor hell, and denied divine revelation, &c. When he had done, Mr. Q. (the Methodist Br. before mentioned,) arose, and began pointing out Mr. Clemson's want of charity in having condemned without first going to hear us; and then, by showing the Rev. gentleman wherein he had misrepresented the doctrine we taught. Mr. Q. was going on to bring forward some scripture proofs, when the gentleman of the house, finding that his clergyman was fast falling to the leeward of the company's good graces and Mr. Q.'s arguments, told our friend that he must cease or leave the house. Br. Q. apologized, justifying what he had said, by the reason that we were absent, and then retired. Another gentleman, of great respectability, and a member of the Presbyterian denomination, commented on these proceedings in a manner not very favorable to Mr. Clemson's cause, and observed that Mr. Q. had saved him the trouble of rebuking Mr. C. and defending us. From these and other circumstances we inferred that our visit was not in vain, and that the seed had fallen on a very propitious soil.

Early on Monday morning, the 2d inst., we took leave of our worthy and venerable host, also of his interesting family, and commenced our homeward journey. About ten miles from Lancaster we heard of a circumstance which, we thought, might justly be termed "something new under the sun." In Leacock township, a few gentlemen, resolved that the preachers of Universal Grace should no longer be compelled to preach in the woods, have commenced the erecting of a neat building,

which is to answer the double purpose of a meeting and a school-house. We received an invitation to attend, when it was finished, and dedicate it to the service of "the living God, who is the Saviour of *all* men." This ceremony will probably take place on the 2d Sunday in December, next. This house will be the first of the kind ever erected in the county, and will be truly *universal*, inasmuch as no bigots shall have the power of closing it on the preachers of any christian denomination whatever.

N. B. There is no Universalist Society in or near Leacock township.

On Thursday evening, Oct. 29, the Editor of this paper preached at Peekskill, N. Y. to a numerous assembly. At the close of service, the Rev. Mr. Hammond pressed forward and begged permission to address the congregation—which, as a matter of course, was granted and the audience were requested to resume their seats. Mr. H. commenced his address by warning his dear hearers of the peril that awaited them if they listened to such *dangerous* doctrine. He then quoted the texts which are generally adduced by our opponents on such occasions, among which were, "Except ye repent, ye shall all *likewise* perish"—"Except a man be born again, he cannot see the kingdom of God." The former of these, he found to be peculiarly unfortunate for him. The latter was no less so. The kingdom of God, and kingdom of heaven, being synonymous, Mr. H. was asked if he believed that these terms referred to something beyond this life—if they referred to that holy, happy place where God resides—if yes—whether *his* heaven was ever small enough to be likened unto a grain of mustard seed—or if it ever could be likened unto leaven *hid in three measures of meal*—if so—it was *limited enough* to suit the capacity of the most orthodox person alive. The views of liberal christians with regard to these and other controverted texts were then given—whether satisfactory to our oppo-

nent or not we cannot say—he did not however quote them a second time. After an ineffectual attempt to retrieve his lost reputation, the discussion closed. A door is opened in Peekskill which no man can shut.

On Sunday, Nov. 8th, Br. O. Whiston preached in the new Universalist church at Albany, N. Y. to a large assemblage of people. The church is pleasantly situated in Herkimer street, and will seat four or five hundred people. We were wrong in stating that a society had been formed in Albany—this however will be done, as soon as a preacher can be obtained. We bid them God speed.

QUESTIONS.

If the following questions are worthy of a place in your columns, you will please to publish them.

1. If a doctrine, which damns a *part* of the human race, does not represent God as *partial*, will not a doctrine which saves the *whole* do it?

2. If it will, does not God will that which makes him a partial being?

3. If God has *two* wills, as you say he has, why is double-mindedness condemned in the Scriptures?

4. If one of these is a *secret* will, how did *you* gain a knowledge of it?

5. If God intends to keep it *secret*, do you not sin by revealing it?

6. Why did not our Saviour express *which* of these wills he meant, when he directed his disciples to pray, "Thy *WILL* be done?"

7. If this doctrine of *two* wills be true, how shall we construe that passage of Scripture which says of God, "He is of *one* mind?"

8. Will you, if you can, be so faithful to your cause, as to produce *one* passage of Scripture, which speaks of a *double-minded* God?

9. In harmony with your avowed belief, can you produce evidence to disprove the

idea, that God's *secret* will, and the Devil's revealed will are exactly alike?

10. Is it not duplicity in any person, to reveal it as his will, to have that done, which he intends never to do, if he can?

11. Do you not represent your God as worse than your Devil, by saying, that he has revealed it as his will to have done that which he will not do, although he *can*; while you contend that the Devil honestly declares that to be his will, which he means to do, if he can?

12. Does God, in any direct sense, will, or earnestly *desire* the salvation of the whole world?

13. If he does, will he not remain eternally dissatisfied if the *world* is not saved?

14. If you will not answer in the affirmative to these last two questions, please to prove Deity unchangeable?

15. As you contend, that "all mankind, by the fall, lost communion with God, are under his wrath and curse, and so made liable to the miseries of this life, to death itself, and the pains of hell for ever," I wish you to inform me how God's *elect*, whom he *always* meant to save, could be thus made liable "to the *pains of hell for ever*?"

16. If "all mankind, by the fall, lost communion with God," why are we informed that God immediately after Adam sinned, communed with him?

17. As you contend that the penalty of God's holy law is *endless* death, will you be so kind as to offer some reason why God should make a law, which demanded the eternal death of those whom he always meant to save? One question more, and I close for this time.

18. According to Calvinism, who has the greatest reason to rejoice? GOD, MAN, or DEVIL? PAULUS.

Another Suicide—Mr. Samuel Martin of Whitingham, Vt. put a period to his own existence on the 3d instant, by cutting his throat with a razor. He was a member of the Baptist Church in that town.

REV. CLEMENT F. LE FEVRE.

This gentleman, of whom honourable mention was made in our last numbers, is, as we learn from the following, on his way to this city.

"The editor on his return from the north, had an interview with the Rev'd. Clement Fall Le Fevre, late Rector of Sherbrook, L. C. He was on his way to New-York, with his wife and three children. Br. Le Fevre was ordained by the present Archbishop of Canterbury, and is a son of Rev. George Le Fevre, of Pembroke College, Oxford, and for some years past connected with the British embassy, at Paris, in the character of Chaplain.

Br. Le Fevre informed me that he was summoned before the Bishop residing at Quebec, to "answer for himself touching those things whereof he had been accused" and was questioned respecting his views of the Trinity, &c. &c. His answers were such as to satisfy the clergy and deacons who examined him that he could no longer remain in their fellowship. He has letters in his possession from the Bishop and other clergy which bear testimony to his piety and good talents.

He has been preaching the doctrine of Universal benevolence in Sherbrook, a few months past, and his candid arguments, and correct deportment, have convinced his hearers of the truth of his sentiments. The neighboring clergy foreseeing that his influence would extend to their parishes, agreed to purchase his house, furniture and land, (for which he received a thousand pounds) on condition that he should leave the province. He accepted the proposal."—*Watchman*.

The sermon from Rev. H. Ballou which we thought of publishing in the present number, will be postponed until the first number of the next volume. The publication of the sermons of Br's. H. Fitz and A. B. Grosh will also be delayed until volume second,

ORIGINAL ANECDOTE.

Rev. C. G. Finney while at Reading, Pa. called upon a woman living in that borough, and as is his usual custom, told her she was going to hell—well, said the lady, I am busy at present—but as I shall probably meet you there, we shall have time enough to talk upon the subject. W.

MEETINGS OF FREEMEN.

Numerous and highly respectable meetings, have lately been held in various parts of Pennsylvania, to take into consideration the present alarming state of affairs, with regard to the Church and State party. At a meeting in Heidleberg, Berks co. the following resolutions, among many others, were passed unanimously, and signed by one hundred and seventy names :

Resolved, That in the opinion of this meeting, the institutions of Bible and Missionary societies, Theological Seminaries and Sunday School Unions, are works of supererogation, considered in reference to the wants and welfare of the people; that they are designed to elevate and sustain the authority of the Priesthood, and so considered, are dangerous to the liberties of the people; and that we will not assist in maintaining Clergymen who advocate them or are concerned in their support.

Resolved, That hereafter, we will receive no preacher into our congregation who is an adherent or supporter of a Theological Seminary, of the Sunday School Union, or the Bible, Missionary, Tract, or any other similar Societies, or who is engaged in distributing any so called Religious Papers or Magazines, because we sincerely believe those institutions have been introduced for no other purpose than to collect large sums of money, which is to be applied towards creating an undue influence and power of the Clergy over the people, and consequently may eventually lead to the destruction of our civil and religious liberties.

Similar meetings have been held in Philadelphia, Branchtown, Cocalico, &c. &c. The Germans are awake. An orthodox editor, in a long chapter of lamentations on this subject, says, "there are probably 300,000 Germans in Pennsylvania, friendly to the above named resolutions."

We learn from the "Reformer," that the Virginians are also awake. A meeting of the friends of religious liberty, was held in Augusta county, on the 10th of August.—A number of spirited resolutions were adopted, among which are the following :

Resolved, That we will not hereafter patronize any individual who is connected with any Society or Association, for the better observance of the Sabbath, by pains and penalties.

Resolved, That we believe it to be the wish of a number of the [Sunday mail] petitioners to erect an established church in this country.

Resolved, That we consider such schemes as dangerous, both to the civil and religious liberties of our citizens; and we think it our duty to oppose them."

We say to the citizens of this and other States, "Go thou and do likewise."

PROPOSITIONS.

If an apology is necessary for offering the following general propositions, it will be found in the circumstance of our having been informed, that if we could thus consolidate our arguments in favor of the final salvation of all men they would be replied to.

1. When God was in the act of creating the human family, he must have had some design or purpose in view, which he intended to accomplish in their creation; and that design or purpose of God, must have been of three things: 1st, the final salvation and happiness of all; 2d, the salvation and happiness of only a part; or, 3d, he did not design the salvation and happiness of any.

2. There can be but three characters in which we can suppose God to exist: 1st, his nature must be pure, unmixed goodness; 2d, a mixture of good and evil; or, 3d, unmixed evil. And as it is agreed on all hands that God is unmixed goodness, his purposes and designs must be, like himself, altogether good. Seeing that to have designed the universal damnation of all men would be an evidence of an evil disposition, void of all goodness, and to have designed the happiness of one part, and the damnation of the other, would be an evidence of a mixture of good and evil in the character of God, therefore the designs of God towards the human family must be those of universal benevolence, and consequently he designed the salvation of all men, and created them with that gracious design.

3. It is admitted on all hands that God is infinite in wisdom and power, as well as goodness; and consequently he knew when in the act of creating the human family, whether or not he would be able to effect that gracious design. To say that God did not know, when in the act of creating the human family, what would be the final result of their creation, is an impeachment of his wisdom; and to say that he designed to

accomplish that which he knew at the same time would never take place, would implicate him with both folly and madness.

4. As God is infinite in wisdom, no event could arise out of the order of things which he was about to establish, that could be contingent with him. Therefore he must have known, when in the act of creating human nature, that if he gave it certain passions and appetites, that those passions and appetites would be wrought on by moral and physical causes, and be brought into action so as to produce sin and misery; and consequently he must have known to a certainty how much sin and misery would be produced in that order of things which he was about to establish. And as God was infinite in power, as well as wisdom and goodness, no greater quantum of sin and misery could attach itself to that order of things than infinite wisdom and goodness would permit. And as an endless state of infinite sin and misery would be incompatible with every principle of goodness and wisdom, it follows that sin and misery are of a temporary duration.

5. As sin and misery were limited in their duration by the purposes of infinite wisdom, the removing of sin and misery from the order of creation, was of necessity a part of that eternal purpose. And this eternal purpose of God, is that which is made known unto us by the gospel: see Eph. i. 9, 10, 11. "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him; in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will." Chap. iii. 11, "according to the eternal purpose which he purposed in Christ Jesus our Lord." This eternal purpose of God, in Christ, was to finish transgression and make an end of sin:—hence it is said that "the Lamb of God taketh away the sin of the world." And when there is an end of sin, there will of necessity be an end of punishment

[*Liberalist.*]

The new Universalist Meeting House, in Greene, Me. was dedicated on the 21st instant.

Several articles intended for the present number have been postponed for want of room.

UNIVERSALIST REVIEW.

LETTERS to REV. JOEL HAWES, author of "Reasons for not believing in the doctrine of Universal Salvation, in a series of Letters to a Friend," lately published in the Tract form by the American Tract Society. pp. 60.

LETTER VI.

It is dangerous for one to make a show of confidence which he does not feel; because he will certainly betray himself in the attempt, unless he has acquired singular skill by long practice. I am glad to discover, by the beginning of your Sixth Letter, that you have, as yet, made but little progress in this bad art. You commence by pretending that you have shewn, beyond all doubt, that the scriptures positively teach endless punishment, so "that there is no alternative, but either to admit that doctrine, or to reject the authority of the Bible." But then, as if conscious you had shewn no such thing, you hasten, in the very next words, to find something to *confirm* your affected assurance, which now sinks down to mere *opinion*: "In this opinion I am confirmed," say you, "by the fact already mentioned, that the christian world, for eighteen hundred years, some very few persons excepted, have actually been led by the Bible to believe that a part of mankind will be lost." (p. 27.) Sir, one never seeks for the countenance of others to confirm him in what he really knows from his own observation. After all, even your opinion would derive little confirmation from the belief of the christian world, did you but consider the circumstances of the case. Great numbers of the most intelligent christians have, in all ages, been led, by the study of the Bible, to renounce the doctrine of endless misery, and that too against the strong prejudices of their education. This is one fact. Another is, that even those who have retained that doctrine, were not led into it by the Bible. It first entered the church, along with many other superstitions, from the heathen world; and it has ever since continued there, by means of that tradition on which you so much rely, and by the all-powerful influence of education and example.

I must now call your attention to certain charges, which the least degree of your boasted prudence would have suppressed.

You say that Universalists indeed "admit the testimony of the Bible when it seems to be in their favor; but find little difficulty in rejecting it, when it is against them;" and that "they fearlessly wrest the scriptures, and put them to the torture, to make them deny their own testimony." (p. 27, 28) Is it you that say this? How do you yourself treat the scriptures? When you would prove any point whatever, you take texts by the dozen, no matter what they originally relate to, separate them from their own connexions, and string them together just according to your liking. Or if a *very* important proposition is to be proved, you take them by the hundred, just as they come, break them up into small fragments, arrange the select particles skilfully, and then give the whole the desired meaning, by inserting such words and phrases, as are necessary for the purpose. You recollect the two paragraphs of broken texts, which I quoted from you some time since. To be sure, you have a shorter way, which saves all this trouble: as, for instance, when the Bible unfortunately asserts that Judas *repented*, you indignantly contradict it; and when Christ says that he would come in his glory and the holy angels with him, and reward every man according to his works, during that generation in which he was upon earth, you declare that he who can believe it, must be left to that strong delusion which believes a lie. (p. 36, 27.) You are not the proper person to charge others with wresting the Scripture, and denying its testimony.

Nevertheless, I will take notice of those instances in which you say Universalists evade its testimony. First, you allege, that, with regard to the words *everlasting*, *for ever and ever*, they adopt this principle, viz. that "because the words have in *some* instances a limited meaning, *therefore* they have a limited meaning in *all* instances." (p. 28.) They adopt this principle? No, never. And as if to shew that you knew they did not, you attempt, in the very next words to involve them in inconsistency, by means of the fact that those words are sometimes applied to Deity: thus presupposing that your opponents admit the unlimited meaning of those words in such cases; as every body knows they do. Then you add, that they attempt a similar evasion about the word *hell*: "because the original words translated hell do not *always* mean the place of future punishment, they at once infer that they *never* do." (p. 28.) This, too, is sheer misrepresentation. Many Universalists do, indeed, conclude

that those words never mean a place of future torment; but they conclude thus, not from the reason you assign, but from facts wholly different, viz: because those words do not in themselves signify such a place, and because they cannot find them so applied in the Bible. After these abusive misrepresentations of the principles of your opponents, I suppose you will talk gravely about the licentious influence of Universalism. Do not forget to mention slander and the bearing of false witness, among its effects,—I mean, on its bitter enemies.

(To be continued.)

ANECDOTE.—"Universalism is Satan's favorite theory—the very doctrine of the Devil"—said an opponent of this doctrine, the other day, to an advocate of Universalism. "I think not," says the Universalist; "for of all beings in the world, I should think the Devil would be the most likely to *oppose* this doctrine: But if you think otherwise, I wish you would personify the Devil for a few moments, and let me preach Universalism to you." This being agreed upon, the Universalist thus addressed him:—"Now, Mr. Devil, you are a big fellow, and are very proud of your power and eminence. Our orthodox divines foster your pride and flatter your vanity, by telling you that you will always be able to maintain your power, and not only preserve your kingdom from dissolution and invasion, but will receive large accessions hereafter, and maintain a successful war against God and his Anointed, insomuch that you will get by far the largest kingdom, and will maintain it in spite of the Almighty to all eternity! But I tell you *now*, Mr. Devil; your dominion is but usurpation; your subjects shall be wrested from your iron grasp by the Lion of the tribe of Judah; your kingdom shall be taken from you; yea, the time shall come when not a *single soul* shall groan under your cruel tyranny, and you yourself shall be destroyed." * * * "How do you like the doctrine, Mr. Devil?" The astonished limitarian replied,— "I'll be your Devil no longer."

SELECTED.



No people, perhaps, ever derived more apparent (and no doubt real) consolation from the reflection, that they would go down to the grave in peace, and sleep with their fathers, than the ancient Hebrews. Many instances are recorded, in which their dying request was, to be buried in a particular spot. These requests were, I believe, universally granted, and religiously obeyed. The request of Jacob was of a peculiarly interesting nature. Jehovah had promised to liberate the Israelites from Egyptian bondage, and to give them the land of Canaan, for "an everlasting possession"—and there can be no doubt that Jacob had that promise in view, when he spoke the words that are the foundation of the following short article.

BURIAL OF JACOB.

"Bury me with my fathers."—Gen. 49: 29.

Embalm his lifeless clay,
And bear him to his father's dust :
Save with the ashes of the just,
Let not his mouldering body lay.

Dig not the Patriarch's grave
In kingdoms swayed by Pharaoh's hand :
Bear, bear him to the "promis'd land,"
Beyond the Jordan's peaceful wave.

Pile not upon his breast
Egyptian earth, by bondsmen trod :
With Isaac and the "Friend of God,"
Resign him to eternal rest.

Gather him, in silence deep,
By Abraham and Isaac's side :
'Tis meet that those in faith allied,
Together in their death should sleep.

Beneath the palm-tree's shade
In Canaan, freed from Pharaoh's hand,
Your favored nation yet shall stand
Around the tomb where they are laid.

Embalm his mouldering clay,
And bear him to his kindred dust ;
Save with the ashes of the just
Let not the Patriarch's body lay.

Philadelphia, Oct.

A. C. T.

PROPOSAL,

BY T. FISK,

For publishing by subscription, in the city of New York, a Treatise on Divine Government, by Dr. Southwood Smith, from the fourth London edition.

PROPOSAL

For publishing simultaneously, in New-York and Philadelphia,

A NEW

SEMI-MONTHLY PUBLICATION,

TO BE ENTITLED

PRIESTCRAFT UNMASKED.

Believing as we do, most sincerely, that the various religious coalitions and combinations which are, and have been formed in our country, are hostile to our rights and privileges as a Free People—that there exists, among the leaders of a proud and aspiring priesthood, a determination to establish an *Ecclesiastical Hierarchy*, and to reduce us to a worse than Egyptian bondage—we have been induced, by these and other considerations, to issue Proposals for a work which shall counteract these unholy designs.

CONDITIONS.

PRIESTCRAFT UNMASKED will be published semi-monthly in New York and Philadelphia simultaneously. Each number will contain eight closely printed octavo pages—and to enable every friend to the rights of man to possess the work, it will be afforded to subscribers at cost of paper and printing, viz:—FIFTY CENTS per annum, only—if paid in advance. If not paid on or before the delivery of the first number, seventy-five cents will be demanded. Those who forward Five Dollars, shall receive Eleven copies.

Letters (P. POST PAID) to be addressed to the Publisher, WM. HUTCHINSON, Philadelphia or New-York.—AGENTS, Post Masters and Printers throughout the Union.

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SERMON XXXIX.

Extracts from a Sermon, delivered at the Ordination of Rev. Jacob Myers, at the Lombard street church, Philadelphia, September 3, 1829.

BY REV. S. R. SMITH.

"In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."—*Titus*. 2: 7, 8.

Two things are specially urged by the text, as all-important in the minister of the gospel—that his *doctrine* be uncorrupt, and that he be a "pattern of good works."

Uncorruptness in doctrine or *sound speech*, is such as "cannot be condemned,"—and *good works, gravity, sincerity*, is to act with such propriety, decorum, and uprightness, that "he that is of the contrary part have no evil to say of you." The former, it was intended, should characterize the precepts which the youthful minister should inculcate, and the latter as the rule by which he should regulate his moral conduct, in his intercourse with men.

It is proposed to state a few, out of many, particulars, which, by apostolic testimony, are in accordance with "sound speech"—uncorrupt doctrine.

1. It is agreeable to the preaching of the apostles, to maintain and teach, that there is one—and but one—ever-living, uncorrupted, and unchanging God—who is the sum and source of all intelligence, and the author, life, and support of all things. This great truth was laid at the foundation of all the teachings of the apostles. It was inculcated by them, in the first message of eternal truth which they bore to the Gentiles, as appears from the example of the author of the text. When at Athens, this great apostle informed the people, that the Divinity whom they *ignorantly* worshipped, was "God that made the world, and all things therein," and that "in Him we live, and move, and have our being." No language can more fully express the idea of the omnipotence of God, or more clearly describe the operations of his all-sustaining providence. Nor is this a solitary instance in which the being and perfections of God are urged, either as a reason of rebuke, or for information, and the promotion of gratitude, piety and devotion. We are told that "the invisible things of him from the creation of the world, are

clearly seen"—that "he left not himself without witness, in that he did good," and that "he giveth us richly all things to enjoy." The greatness, the goodness, and the mercy or grace of God, are themes which every where and on all occasions, were urged with the most fervent and becoming zeal, and with the most happy effects, by the primitive messengers of the gospel. Nor could it ever have been the intention of the apostle, that the disciple whom he would aid to become "a good minister of Jesus Christ," should ever cease to press these considerations for the welfare of man—much less, that he should substitute in the place of the Deity, a being who is either *weak* or *wicked*, and whose darling attribute can excite no emotions in the human mind, but horror.

With the same confident assurance with which the apostles asserted the being of God, did they speak of his indivisible unity. No language can be more express or unqualified than that of the author of the text, on this subject,—“One God and Father of all, who is above all, and through all, and in you all;” “To us there is but one God, even the Father, of whom are all things, and we in him.” To teach therefore, that God is—that he is one spirit of life, intelligence, power and goodness—that he is the moral, as well as physical, governor of the universe, and that the omnipotent energies of his divinity are exerted for the diffusion of the blessings of his benevolence, is “sound speech that cannot be condemned.”

2. It is also agreeable to ‘sound speech,’ to say, that God, who is the giver of life and all the faculties of the human mind—can, if he pleases, give a revelation of his will to man. Without the ability to do this, he could not be God, for he could not be omnipotent. The fact that he is infinitely wise, presupposes that he must know whether a revelation was necessary; and if so, his infinite power must enable him to give whatever he perceived was needed by the human race. And that a revelation conveying moral instruction and the knowledge of the divine perfections, was necessary, is sufficiently evinced by the polytheism and corruption of the whole Gentile world.—Like the estranged and disobedient children of a kind father, mankind were without the knowledge of the Divine character, and the principles of moral duty. It is believed, that the corruption and moral wants of mankind, will not be controverted; and that not only christians of all denominations, but ^{Beyon} unbelievers—at least those who admit the being of a God—will unite in giving their unqualified assent to the position that God could if he pleased, give them a revelation. If it be objected, that it was no part of the plan of God to relieve mankind—that their moral condition was both foreseen and intended; it will by no means affect the capacity of the Deity to give what was so evidently needed. It might also be urged with great propriety, and, it is believed, with the greatest truth—that if the moral evils of the world were intended, they were so, because it was the further design of God to remove them by imparting suitable instruction. It is therefore, *uncorrupt doctrine*, because founded in our perceptions of the nature and perceptions of God, to teach—that he could give a revelation of his will to man.

3. We go further, and assert, that God HAS GIVEN such a revelation.—Not that he has done so, merely because he could; for it is presumed and admitted, that he can, as far as mere power is concerned, effect many things that he neither has done, nor will ever do. But the consideration that he is the creator of man, whose weaknesses and wants render him so peculiarly necessitous of moral instruction—that the affinity between the Creator and

the creature, would incline a good being to make the necessary communication—and that his moral perfections are precisely of that character which would induce him to bestow so precious a gift ; all combine in evidence that God has visited his people with the message of truth.

The ministry of the apostles was directly founded on this supposition ; and the whole force and value of the instructions contained in the letter, of which the text constitutes a part, rest on that foundation. For the gospel ministry was exclusively directed to the propagation of doctrines which were avowedly of recent revelation. This particular was not even a matter of dispute. The apostle knew, and of course did not urge the subject, that Titus would assert and maintain what we have here assumed—that a revelation of divine truth had been made to mankind.

There are facts in regard to the religious knowledge and moral condition of men, which cannot be accounted for, on any other supposition. The people of Israel sprung from a family who were manifestly idolators—were for ages mingled with those who descended to the lowest and most detestable objects of adoration—for more than 200 years, were the very slaves of idolators. During this latter period, they must have had many inducements from the example of those above them, to conform to the superstitions of their masters—and they must have felt the full force of every motive to do so, which the desire to render their servitude easy, could furnish. But so far from accommodating themselves to the national worship of the Egyptians, they most pertinaciously adhered to a system every way dissimilar. The Egyptians deified almost every thing—the Hebrews, nothing that was visible, except “by the things that are made.” The former worshipped Gods fabricated by their own hands—the latter, One who “created the heavens and the earth.” It should also be recollected, that this singularity in paying their devotions to the great governor of the universe, did not depend on what are termed human attainments. In every thing appertaining to science, the Egyptians must have been greatly their superiors.

How is this to be accounted for—that a people of the fewest social and intellectual attainments, should possess the most rational system of religion ? Nay, the only system of religion in the universe, which presented to the contemplation of the worshipper, a suitable object of praise, prayer, and adoration ! There is but one way of accounting for this fact, and that is, by supposing that a revelation had been made to them. The objection wants force, that they were in the habit of paying great deference to their ancestors, and that, consequently, what had been the religion of some distinguished progenitor, would continue to be their's, as a matter of course. Their history furnishes a refutation of this. Whoever reads the account of their conduct from their departure out of Egypt, will learn, that they neither adopted a new system, because it was approved by their greatest and best men, nor persevered in ancient usages, because derived to them from the father of the race. No : it was from the conviction that they had received, what no other people had—a *revelation* from God, and from no other cause, that they ever conformed as a general practice to the forms of their religion. But admitting that their reverence for the religious opinions of their ancestors, was ever so great—will this account for the fact that *they* had such a religion ? It is notorious that the family of Abraham were idolators. Whence, but from revelation, could he have received a system so very different from every other then known ? Whence, but from revelation, could the lofty and consistent

views entertained by this people, have arisen? for infidelity itself will not pretend that the wisest of the heathens were ever in the possession of sentiments of religion, and conceptions of the Divine character, equally exalted.—An evidence, that all the proper and worthy notions of the Deity, entertained by modern unbelievers, were derived from the Hebrews—and of consequence, from a source which they effect to despise. Without this aid, they would have been “without God,” as well as without hope.

But another particular in relation to this subject, demands attention. During the progress of the superior moral system which distinguished the Hebrews, a solitary individual, poor, obscure, and uneducated, rose up and announced a new dispensation, which was destined to supercede that already enjoyed. Its object was to exempt men from the observation of rituals by the practice of a most pure and perfect morality; and to abolish the distinction between Jew and Gentile, by the admission of both to the high privilege of being called the children of God. Nor this only: it opened to the contemplation of man, a higher and more glorious destiny—it removed the sable curtain from the grave, whose darkness had hitherto been impenetrable—it bade the mourner receive the comforts of hope, and it sustained the dying with the prospect of future and undying life.

No worldly power extended its arm in support of the new theory—no numerous and powerful sect gave to its author the weight of popular influence, and no venerable priesthood added the sanction of their smiles of approbation. Its author stood alone in the little trembling band of his followers—wielding no arms but truth—illustrating the purity of his precepts by a life of innocence, and vindicating the divinity of his mission by miracles of benevolence. At the same time, exposed to the arts of the crafty—to the insults of the malignant—to the contempt of the proud—to the violence of all, until a public and ignominious death appeased, for a time, the zeal and the rage of persecution, and consummated the eternal triumph of the gospel by the resurrection of the dead.

This system, so new, so unlike every other, so unsupported, and so inveterately opposed still went on and prospered. The solemn and imposing rites of the Mosaic institution, failed to charm, when brought into competition with the simple and more practical principles of the gospel—and the pompous fooleries of pagan superstition sunk into contempt and oblivion, before the beams of the sun of truth.—And after a straggle of three hundred years, the gospel superceded all other religious systems, in every region where it had been propagated.

Taking into view the circumstances under which the religion of Jesus was inculcated—the obscurity, poverty, and utter destitution of all the ordinary resources calculated to insure success, both of its author and first advocates, how can we account for the fact that in so short a period it should become the dominant religion, without admitting a divine revelation? Without a miracle, how could a Jewish peasant, revolutionize the religious world? For it is notorious, that christianity had conquered before it assumed, or could assume, the sword! The influence of power, the confidence of popular favor, the strength of prejudice, and the force of ancient habit, all bowed before the majesty of truth. Thus verifying the prediction of one of its most distinguished enemies—“If this counsel, or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it.”

But not alone in the prosperity of the christian religion, does the evidence

of its divine original consist—The doctrine itself is impressed with the seal of the Divinity. The Greeks sought after wisdom—and they were wise, in all that appertains to intellect and ordinary science. But had they one proper conception of the attributes and providence of God? Any just and impressive views of the beauty and moral virtue, and of its intimate connexion with religion? No: their most sacred rites—their most solemn offerings, were accompanied by the commission of crimes, the most revolting to the mind, and the most unnatural and degrading to human nature. In opposition to this, the gospel taught “that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

Thus, whether we compare the former or the latter dispensation, with the religion of the pagans, or estimate the moral power of the gospel in superceding all other systems, we are constrained to believe that “God, who at different times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son.”

4. It is agreeable to “sound speech,” to teach that the objects of a divine revelation are of the most benevolent kind, both in respect to their nature and extent. For we may rest fully assured, that such revelation will be marked by the character of its author. If, therefore, God be implicitly and unchangeably good, a revelation from him will be implicitly and universally benevolent. This subject is not sufficiently well understood; and the christian minister cannot be too explicit in its definition, nor too urgent in enforcing the necessity of giving it more attention—as the knowledge of the genius and objects of the gospel would dispel many of the doubts and perplexities which now distract and torment its professors.

The great good which the gospel proposes to effect for man here, is salvation: but a salvation from what? From a situation in which the world now is—from the sins, the fears, and the guilt which have turned this world into an Aceldama, and which have corroded the heart, and destroyed the peace of the human race.

We know that there is much magnificence in the idea of an incarnate divinity, bearing the burden of the accumulated sins and miseries of all mankind; and groaning under the vindictive chastisements of an offended God—that there is something extremely affecting in the belief that our wrapt souls, by the imputation of the merits of the suffering Redeemer, are translated from the demerit of endless pains, to the prospective inheritance of immortal bliss. But it is wanting in practical use. It may astonish and overwhelm the mind, but it may also neither improve its perceptions nor reform the life. And the experience of more than fifteen centuries has shown, that if its tendency was the well being of man, that tendency has been effectually counteracted by the superstitions which it has fostered.

If sin be the source of so many miseries, both to the perpetrator and to community—if it have opened upon the world a flood of pollution, of sorrow, and of blood, is it not evident that the removal of these evils would constitute the greatest blessing to our race? To do this, was the first object contemplated by the gospel. It was announced by the messengers of the divine will, that the Messiah should “save his people from their sins.” For this, he labored, suffered, died and rose again to life. This he exemplified in a life of immaculate purity, and called upon the world to receive by faith, and enjoy by obedience. His disciples rose up and renewed the testimony, that “God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities;” and that he “gave himself for us, that he

might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This is the salvation of God—that salvation which the world most needed, and still needs; and it is this only, which can confer the highest moral blessings on the human race. This salvation, when reduced to perfect practice, works repentance unto life—converts the soul from the horrors of guilt, to the calm enjoyment of liberty and peace, and brings down heaven from the realms of blessedness to the abodes of man. For it is by obedience, that human nature is assimilated with the Divinity. Besides, a present redemption is the pledge and guaranty of future salvation. He that feels a present deliverance from the pangs of guilt, need feel no apprehension of the burnings of a future hell; and he who stands acquitted at the bar of his own conscience, has no cause of dread from any other tribunal of God, either in time, or in eternity. The life of such a man, is a day without clouds, whose light is diffused abroad for the direction and comfort of men; and his death is the solemn but hopeful prelibation of a future day of endless life and boundless joy.

Another object in the gift of the gospel, is to bring "life and immortality to light." But the great importance of this particular, cannot, perhaps, be fully appreciated by us, to whom the subject is so very familiar. We are nursed in the belief of that great and comforting doctrine, and we never think of death, without associating the idea of the resurrection. It is incorporated with all our religious feelings and views—"grows with our growth, and strengthens with our strength." To feel the value of this truth in all its force, we must go back to the period of pagan darkness, when unassisted nature saw no substantial evidence of the resurrection. And we must stand over the grave which no ray of divine light has penetrated, and which offers to the contemplation of the mourner, no object but death, and darkness, and decay. And we are to witness the bitterness of despair mingling with the pangs of bereavement, and to feel that the sorrows of man admit of no alleviation. Such *was* the condition of the world. It *was* without hope—when the apostles were sent to announce on good and sufficient evidence, and to confirm by miracles, the doctrine of a future life.

From that moment, we are to behold the curtain which covered the grave drawn forever aside, and upon its darkness poured the beams of never-ending day. And we are to see the dead arise—this corruption put on incorruption—and to feel the touch of that hand of mercy which wipes away our tears, and dries up the fountains of our sorrows, with the prospect of a joyous union with our kindred in a life to come.

Next to the reformation of the world, to furnish man with the hope of immortality, was an object the most desirable. And this was effected by the resurrection of Jesus Christ. This object he announced before his crucifixion, by assuring the people of his native city, that he was "sent to heal the broken hearted;" and successfully defended against the sophistry of the Sadducees, by showing that they greatly erred, "not knowing the scriptures, nor the power of God."

This doctrine so impressed the minds of the apostles, and constituted so important a part of their ministry that it has been called, by way of distinction, *the theme of the gospel*. And if any one subject can claim more than others, the undivided gratitude of the human heart, it is that which both comforts the mourner and gives to the dying resignation and peace. Nor has it entirely failed of its efficacy, notwithstanding the terrors which the disordered

fancy has hung around the grave—and nature, complaisant to its infirmities, triumphs over the maxims of a creed, and indulges in hopes more congenial with the goodness of God.

But it is not merely in the doctrine of salvation from sin and the resurrection of the dead, that the benignity of God is exhibited.—It is in the fact, that these high privileges are of universal application. Without this, there can be neither charity nor confirmed hope. For he who feels that he is distinguished in the economy of God, by an exemption from the miseries which procures to his fellow men, can have little charity for those not equally favored. And he who fears that all men will not be raised from the dead, or, being raised, that some will endure the agonies of endless pain, cannot enjoy that hope which is “an anchor to the soul, both sure and stedfast.” Such a mind must be forever haunted with apprehension for its own future welfare, or for that of those in whom it feels the deepest interest.

From these views, the mind turns with great satisfaction to the *uncorrupt doctrine* of the gospel, which teaches the moral well-being, the resurrection, and the immortal life and joy of all mankind. This the Saviour taught, saying—“I will draw all men unto me,” and that in the resurrection “they are equal unto the angels, and are the children of God, being the children of the resurrection.” The author of the text is very explicit on this subject. He affirms that God “is the Saviour of all men”—that death, “the last enemy, shall be destroyed,” and God become “all in all.”

This must consequently have been esteemed by him *uncorrupt doctrine*; and the disciple of such a master, must have felt that it was *sound speech* to testify the “restitution of all things.”

We have now, it is believed, shown that it is “sound speech,” *uncorrupt doctrine*, to teach that there is a God—that he could, if he pleased, give a revelation—that he has actually done so; and that it embraces the purity, the immortality, and perfect felicity of all mankind. It remains that we notice the *second* injunction of the text—that the minister be “a pattern of good works—showing gravity, sincerity, that he who is of the contrary part, may have no evil thing to say” of him.

The minister has many peculiar duties—he must “be thoroughly furnished” with that species of information which belongs to his profession; he must “be instant, in season and out of season,” and he must be “apt to teach.” And the necessity for these qualifications is greatly increased, when, as was the case with the primitive christians, there is much opposition—for they must expect that every obstacle which learning, talent, and ingenuity can invent or propose, will be thrown in the way of their progress. It cannot, however, in the present instance, be necessary that this branch of our subject be dwelt upon more particularly. But there are subjects in its connexion, and which are specified in the text, that demand attention. These are *gravity*, and *sincerity*. The former of these, has too generally been supposed to mean *austerity*. And without enumerating the extravagancies of the ascetics of the first centuries of the christian era—or the systematic apathy and privations so general in the dark ages, it will be quite sufficient to refer to the forced and truly monkish grimace so much affected by many of the moderns. With them, gloom would appear synonymous with gravity,—and a solemn and sanctimonious aspect has, with some sects, almost become the characteristic badge of the clergyman. The fountain of social and rational affection is sealed—and all the tender and smiling emotions are frozen into the coldness of indifference. The fixed and stately morosity of coun-

tenance, becomes the index to feelings abstracted from the interests of men, and which are alike anti-social and unnatural. It is a dark and jealous spirit, which stands back in the communities of the living—a silent and frowning spectator of rational and social intercourse, which it construes into impiety—or, with distorted aspect, it takes its stand in the circles of youth and gaiety, and groans forth its anathemas against the offspring of God.

But let this cold and misanthropic spirit rest forever in the rubbish of the cloisters which it has reared; and let a kindlier and more humane temper mark the minister of the religion of the gospel. Gravity does not consist in the conversion of the human heart to stone—nor in a solemn and woe-worn countenance—nor in a voluntary seclusion from the abodes of men. No: it is a decent reserve, which unbends in the circles of friendship, and allows the feelings to mingle in the current of social and intellectual joy. But it smiles not upon the sallies of malice and iniquity—nor frowns upon the gaieties of innocence and youth. The example of our Saviour and his apostles, is a full illustration of the nature of gravity. They were grave, but not austere; devout, but not morose; reserved, but neither melancholy nor ascetic: and they mingled in the societies of men, with the feelings of men.

Another requisite in the christian minister is *sincerity*. The apostle, no doubt considered his disciple sincere, as it is impossible to conceive of any sufficient motive for him to be otherwise. The very profession of the gospel subjected the christian to contempt, insult, and persecution—to preach and publicly advocate a system so obnoxious, must be to stand up in the face of danger, and suffering, and death. And the man who could do so, could have no sinister motives; he could have no object but truth—no prospect but labours, and privations, and tortures, this side the grave. But there was a course of conduct on which his *reputation* for sincerity, would very much depend. The import of the injunction therefore is, that his deportment should carry the marks of sincerity. For it is possible, that the purest motives—the most upright, sincere and unsullied integrity, may fail of evincing and securing confidence, by a frivolous and unbecoming levity. But there is great danger of overacting in this particular; and the apprehension of being thought deficient in sincerity, has led thousands, with the purest motives, not only to an affectation of seriousness, but to the practice of obtruding religious conversation into all places, and upon all occasions. Thus appearing desirous of precluding distrust of their integrity, by a course, of all others, most calculated to establish a character for the darkest and most detestable of all hypocrisy. Sincerity requires no fictitious aids—on the contrary, it leaves man to be what God and nature made him—a man—with all his feelings and affections—all his interests and sensibilities—all his smiles and his tears.—And it may be fairly presumed, that he who acts in accordance with nature, under the direction of good motives and good judgment, will both actually and *apparently* conduct most sincerely. Such a course is alike distant from the giddy and trifling manner, which betrays a thoughtlessness of the subject of religion; and that fastidious solicitude which frequently excites, and always merits, public contempt, by its officious and affected zeal.

Such is the doctrine of the text—such the *uncorrupt doctrine* that is agreeable to “sound speech,” and such the paramount duties of the Christian Minister. And that these holy teachings may supercede the doctrines and “commandments of men,” and these moral principles adorn the lives of the preachers of the blessed gospel, may the Lord grant, by the power of his truth, and the spirit of grace.

NEW-YORK GOSPEL HERALD.

FAITHFUL AND FEARLESS.

NEW-YORK, DECEMBER 4, 1829.

* * Terms. City subscribers \$1 25. Mail do. \$1, payable in all cases in advance.

NEW ARRANGEMENT!

The patrons of the Gospel Herald are hereby respectfully informed, that I have transferred all right and title in said paper to the present publisher, Abel C. Thomas, who will, at the close of this volume, assume the whole management thereof. The present editor will still continue to contribute his mite, as his other avocations may permit.

THEOPHILUS FISK.

PROPOSAL.

For publishing Vol. II. of the GOSPEL HERALD and UNIVERSALIST REVIEW.

By A. C. THOMAS, Editor and Proprietor

The GOSPEL HERALD will, as heretofore, advocate the unpurchased and unchangeable love of the Creator, as the most powerful and only rational inducement for the creature to "deal justly, love mercy, and walk humbly with God." Believing that the doctrine of endless cruelty is at variance with the moral perfections of the Deity—condemned by the testimony of Scripture—at war with every principle of love and justice—believing that it tends to steel the human mind against the warm throbbings of benevolence—to freeze the "natural affection" of humanity, and thus militate against the well-being of mankind....the arguments of those who endeavour to sustain that doctrine will be fearlessly and candidly examined, in order to refute them.

We shall use our best exertions to inculcate the principles and enforce the practice of virtue....believing, as we do, that

"Virtue alone is happiness below;" and that "pure and undefiled religion" consists in love of God, manifested by promoting peace on earth and good will toward men.

Enjoying civil freedom in this land of liberty, we contend that man should be mentally free....that each and every individual is, "and of right ought to be," privileged to worship according to the dictates of his own conscience

and not by the creed of another. To protect this freedom, we shall fearlessly oppose the attempts which have been made, and are now making by interested individuals, to effect an union of Church and State.

Rev. T. FISK, the present editor; HENRY FITZ, former editor; Rev A. J. GROSH; Rev. CLEMENT F. LEFÈVRE, late of the Episcopal Church—and several others—have kindly volunteered their services as contributors to the second volume of the Herald

CONDITIONS.—The Gospel Herald will continue to be published on each alternate Saturday. City subscribers, \$1 25—those who receive their papers by mail, \$1 per annum.... payable in advance. Companies or individuals forwarding \$5, free of postage, shall receive six copies. Communications, &c. must be POST PAID to insure attention.

New-York, Nov. 27, 1829.

Of the qualifications of the future Editor of the Herald, it is unnecessary to speak—as our readers have had "line upon line" in testimony of his ability to discharge the duties that may devolve upon him. The estimation in which his contributions have been held, by our editorial brethren, is tested by the extensive circulation they have given them. We know that neither pains nor expense will be spared to render the Herald every way deserving a continuance of its present, unprecedented patronage.—The next volume, so far from its interest being diminished, will be more interesting than the present; as very many important subjects will receive attention, which have hitherto been neglected.

THE NEW-YORK & PHILADELPHIA ASSOCIATION,

Will meet at New-Brunswick, N. J. on the third Wednesday and Thursday in December, 14th and 15th days. Our brethren at a distance are respectfully invited to attend.

THE AMERICAN CONSTELLATION.

A prospectus of this work, will be found in the present number. It will contain a choice collection of interesting moral tales, essays, poems, &c. &c. In the seventh and

eight numbers of the present volume, two beautiful specimens of poetry were given from the pen of a distinguished literary gentleman of London—who, it was stated, was expected to visit this country. He has lately arrived, and his entire services will be devoted to the Constellation. No pains, or expense will be spared, to render the work, in every respect, worthy the name it bears.

PROSPECTUS

Of a new semi-monthly publication, to be published in the city of Philadelphia, to be entitled

THE

AMERICAN CONSTELLATION,

AND

LADIES' LITERARY CHRONICLE.

BY T. FISK, Editor and Proprietor.

THE object of this work will be to cherish in the hearts of its readers the sublime and benevolent sentiments of the blessed gospel of "God our Saviour"....to exhibit the beauties and rewards of virtue in all their captivating loveliness....to pourtray in vivid colours, the deformity and deleterious consequences of vice....to awaken the better feelings of human nature....to cultivate the SOCIAL and DOMESTIC affections....to lead the mind through the most delightful avenues to "our being's end and aim"....to elevate and enlarge the conceptions....to imbue the understanding with the most exalted ideas of the illimitable perfections, and unbounded benevolence, of our common Father....thereby leading mankind to love him who "first loved us."

The title we have assumed, we are well aware, is a proud one....but we trust that none will accuse us of arrogance or presumption, when they are informed that many of the most eminent literary writers of America, will contribute to its columns. *The entire services* of a distinguished literary gentleman, late from London, are engaged....who for some time past has been a contributor to the London Literary Gazette, the New Monthly Magazine, &c. &c. In order to furnish his readers with the choicest

articles both of poetry and prose....to encourage genius and to foster talent....generous premiums will, from time to time, be awarded by the Editor for original articles furnished. With these claims for patronage, the work will be submitted to the consideration of a candid and generous public. Should the Editor succeed in his endeavours to blend the useful with the sweet, his object will be accomplished.

CONDITIONS.

THE AMERICAN CONSTELLATION will be beautifully printed on fine, white paper, quarto size, with entire new type. Its typographical execution shall equal that of any similar publication in America. It will be afforded to city subscribers in Philadelphia and New-York, who will receive them by a carrier, at one dollar and twenty-five cents the volume, handsomely covered for preservation. Mail subscribers without covers, will be furnished with a volume at the *very low price of ONE DOLLAR*....payable in advance. Should the patronage warrant the expense, the work will be embellished with copperplate engravings.—The first number will be issued on Christmas morning, December 25th, 1829. All letters to be addressed (post paid) to T. Fisk, Philadelphia.

. Editors friendly to the cause, will please give the above an insertion.

"THE RESURRECTION."

The poetry by Br. Thomas, inserted upon the last page of the present number, we consider one of the most beautiful productions of his gifted pen. We bespeak the attention of our readers to the article to which we allude. Many such gems will embellish the pages of the next volume.

A HINT,

WORTHY OF SERIOUS CONSIDERATION.

An orthodox church being recently undergoing repair, a by-stander suggested to the Elders the propriety of repairing their creed also.

There appears to be wisdom in this hint Or what advantage is it, that our *bodies* are

comfortable during divine service, if the doctrines we hear are chilling in the extreme? The body sympathizes with the mind, and the mind with the body. If the mind be in despair, every outward convenience is disregarded.—It would be much more congenial to the doctrine of endless cruelty, were it preached in the fury of the tempest and the horror-breathing blast of the tornado, than in a building dedicated to the God of Love. Nay, even the fearful warring of the elements shrinks into comparative insignificance when contrasted with the dogmas of intolerable horror—for a being of infinite benignity “holds the winds in his fist;” but with this cheering belief, unending torment holds no communion.

A. C. T.

TO THE TEACHERS IN ISRAEL.

Ye teach to the people that Universalism is the doctrine which the devil, through the serpent, preached unto Eve in the garden of Eden. Do ye never pray God, that *all mankind* may be saved, and come unto the knowledge of the truth? If ye do, do ye not thereby pray God that he may adopt the devil's doctrine, instead of his own?—Do ye not pray that *God's truth* may be converted into a *lie*, and the *devil's lie* becomes *God's truth*? Do ye not, then, pray that even the father of lies may excel the God of truth in veracity? No great compliment to your God, methinks!

If you do not pray as we have stated, do you comply with the exhortation of Paul, in his 2d chapter of his first epistle to Timothy? But if you do pray as Paul exhorts, and “without wrath and *doubting*,” as he also exhorts, then are ye not Universalists as well as we, at least while you so pray? A candid answer will oblige,

A. B. G.

You very often quote, as a motive to perseverance in your followers, “He that shall endure to the end, the same shall be saved.”—Matt. 24: 23. Will you please to inform us what end *you* mean, in quoting

this passage? Is it “the end of the world,” which *our Saviour* meant, and of which he was speaking? [See Matt. 23: 3.] If so, then please to inform our great ignorance how any person will endure unto the end of this material world, as ye understand the phrase, “end of the world?” Does our “state of probation” endure until then?—If, however, you agree with us heretics, only the end of the Jewish dispensation was meant—then please inform us, how the passage is applicable to believers at *this* period.

A. B. G.

REV. MR. LINDSAY and BR. WALDO.

Our readers are apprized that a public discussion was to have taken place between the gentlemen above named, at Louisville, Ky. on the 27th August. From the second number of the Sentinel and Star in the West, we learn that Mr. Lindsay, after resorting to the most pitiful subterfuges to avoid meeting Br. Waldo, at last backed out altogether. The following remarks are from Br. Waldo on the subject.

If the doctrine of a coming world, never ending in anguish beyond the eloquence of an angel's tongue to describe, produced by a Being unerring in wisdom, almighty in power, and transcendent in love; and by him furnished with the direful apparatus for the infliction of this immensity of tribulation, on countless myriads of sentient and rational creatures; whom he created, and thus constituted, “without their knowledge or consent,” but of his own self-originated, unadvised resolve; and with an unclouded foresight of *this* their final doom!—if, I say, *this* doctrine has a place in the abodes of reality, be countenanced by reason, and authorised by the scriptures; it is a source of irreconcilable astonishment and of paramount wonder, why its votaries are so universally, and (as they represent themselves responsible for the salvation of souls,) justice and truth would say, *criminally* afraid or ashamed, to appear in open field, and in public view, on honourable terms, in its defence!

From our earliest moments of inquiry, we have disavowed having any interest in falsehood, or in being deceived. We have never yet seen any good reason why we should retract these pretensions. Truth,

be it what it may, or from what source derived, is the object for which we toil. If, then, we are so wretchedly in the dark, how very unkind it is in those men not to impart to us of their light. If we are so miserably mistaken, how unlike the christian, to refuse even one effort for our correction! Do they believe us conscience-scared, incorrigible, past reformation, "given over to the buffetings of Satan," and "left to believe a lie, that we may be damned"? If such be their conclusions, they are evidently premature; for they have never submitted us to an adequate process of examination, that would authorize *any* determination of opinion. If we are so wofully in danger, we invite, we call,—we conjure them, as they prize the credit of religion,—as they value their own good, (though it should be with no other design than to save appearances,)—to *come out* like men, in the boldness of the spirit of God and of truth, and labour with us in private; debate the subject in public;—occupy our columns freely in writing;—or even, for humanity's sake, send us a precious tract, "which has some bearing on the subject."

NOTICE.

The Universalist Preacher, will, at the end of the year, be transferred to T. Fisk, by whom it will be continued in the same manner as at present. I have also transferred to Mr. Fisk, all dues for the present volume of the Gospel Herald, and the Universalist Preacher. Those therefore, who have not paid for the present volumes, will transmit the amount of their subscription, to T. Fisk, Philadelphia.

A. C. THOMAS.

By the above notice, those whose subscription yet remains unpaid, will perceive the absolute necessity of immediate attention to this subject. The terms of this paper are one dollar per annum, *only*, payable *in all cases in advance*. A large number of names have been forwarded, with the assurance, that the amount should be paid on the reception of the first number—days, weeks, and months have passed, and the amount is still due. Subscribers to the West, and South, can forward the bills of any bank, whatever, that is solvent—so

that this need be no excuse for a longer delay. City subscribers will please pay the amount due for the present volume, to Mr. Cornell, the carrier, who is authorised to receive the same.

AND YET ANOTHER NEW CHURCH.

It affords us unspeakable pleasure to learn, that the Universalists of Louisville. (Ky.) have resolved to erect a Church in that city. It is one of the most flourishing towns in the Western country—beautifully situated near the falls of the Ohio river, one hundred and twenty-five miles below Cincinnati. A great portion of the population are Liberals.

"On Him was laid the iniquities of us all." How? Ans. *He laid them on himself*. Voluntarily subjected himself to all the consequences, without the cause; (sin) and suffered by sympathy, and from the guilty, as though they were innocent and he the offender, and died for his enemies. That is for their good.

"With his stripes we are healed." Healed of what? Ans. Sin! How are we *healed*? Ans. The knowledge of the *love* of God, communicated thro' the medium of Jesus Christ, cures us of our disposition to sin, by communicating to us a spirit of love and gratitude to God, which prevents our sinning. God grant that this medicine may be universally administered; we will answer for the effect.

"VENGEANCE IS MINE."

A certain clergyman, who from his recent advantages, ought to know better, lately declared, in conversation about his friends, the Universalists, "That they ought to be punished!" We tell him that God is judge of all. If, as he says, "Universalists ought to be punished," God will punish them.—Therefore, our clerical wellwisher may give himself no further trouble on this head!

Quere. What would become of us, poor Universalists, if these men, who talk so much about having "the love of God shed abroad in their hearts," had the one-thousandth part of God's power in their hands?

QUERE.

Paul says, (Col. i. 13.) "Who hath delivered us from the power of darkness, and hath (in the past tense,) translated us into the kingdom of his dear Son." Modern pretenders to orthodoxy say, that the king-

dom of the Son of God has not come, and will not commence until the day of judgment, which they say will not take place until the end of this material world. Reader, who shall be believed? Paul who was inspired by God? or men who are inspired by Calvin, Hopkins, and Arminius?

LAND OF NOD.

Explanation of Gen. iv. 16. "It is the same word which is rendered in the twelfth and fourteenth verses, a *vagabond*. Why our translators, in the two former verses, give the meaning, or import of the word, and in the sixteenth verse the letters of it merely, is not easily comprehensible. Let it be translated throughout, the sense is perfectly clear, and all ground of idle inquiry taken away. In the twelfth verse, God denounces the punishment, Thou shalt not die, but be *Nod*, a *vagabond* in the earth.—In the fourteenth verse, Cain recognizes the justice of his sentence, and bewails it; "I shall be *Nod* a *vagabond* in the earth." And in the sixteenth, Moses gives us the history of its being put in execution, "He went out from the presence of the Lord, and dwelt in the land of *Nod*," a *vagabond* flying from place to place, skulking in corners, shunning the haunts of men, pursued incessantly by the remorseful pangs, and tormenting apprehensions of an ill conscience."—*Hunter*.

[We extract the following from the Circular letter of Br. Doolittle, of the Chenango Association.]

"Young men of piety, talents and intelligence, whose hearts are warmed with benevolence, where are you? Have you looked upon the fields already white for the harvest? Have you heard the cry, "is there none to help us?" Are you aware that the doctrines and religious theories of men can never satisfy the soul, and that thousands are perishing in a land of famine, while in our heavenly Father's house there is the bread of knowledge and of eternal life, enough and to spare? If so, be up and doing. No longer spend your strength for nought, and your labor for that which profiteth not. Let not the love of wealth or of popular applause induce you to refrain from pursuing that course which honor, philanthropy and the word of God point out as the best."

"Brethren in the ministry, young in years, in knowledge and experience, it illy be-

comes me to advise those who are my superiors in either respect. But every careful observer of the signs of the times, will be aware that an important and eventful crisis has arrived. All are awake. Religionists of every party are active. It is emphatically a time when spirits are tried and creeds are tested. The era has arrived when men begin to exercise that reason with which God has endowed them in examining every subject of a civil or religious nature presented them for their reception. The march of intellect is rapid and the mind will yet be free. Artful and ambitious teachers are aware of it. Hence great exertions are made to keep it in bondage, and to perpetuate those institutions which are opposed to the best interests and happiness of mankind. Seeing these things are so, it is important that we should be on our guard, and ever ready to oppose with all the energy of our souls every encroachment upon our civil rights and religious privileges, so dearly bought by the toil, the blood and the treasures of our fathers. Let us ever act in unison with the dictates of our own consciences and all will yet be well."

SUNDAY MAILS.

We have a new and important idea on this subject. It is one which we have found in some newspaper lately. It is this. Let those who are opposed to the transmission of the mails on Sunday, write on the wrapper of whatever they deposit in them, "*not to be forwarded on the Sabbath*." In this case all their communications would lie still on that day; for the Post Master General no doubt would order their conscientious requests to be respected by all his deputies. This is a free country, and the wishes of every citizen should be regarded by the government as far as possible. If this suggestion is practised, those who are opposed to the transmission of the mail on the Sabbath would not have *their* consciences violated by any thing which they have done to cause it to travel on that day; while those who deem it important that their letters & papers should come to them or go to others from them, as much sooner as a Sabbath day's journey would facilitate them, can also have *their* wishes accomplished. Let every man be conscientious for himself—not for others. The disposition manifested by some men to regulate other's consciences by their own has occasioned infinite mischief in the world.—*Christ. Intel.*

UNIVERSALIST REVIEW.

LETTERS to REV. JOEL HAWES, author of "Reasons for not believing in the doctrine of Universal Salvation, in a series of Letters to a Friend," lately published in the Tract form by the American Tract Society. pp. 60.

LETTER VI.

[Continued.]

With regard to the two original words, *Sheol* of the Old Testament, and *Hades* of the New, both translated *Hell* in our common version, you tell me that "the Universalist asserts what is not true, when he says that they mean only the invisible world, and never denote a place of future punishment." (p. 29.) For proof that they do sometimes denote such a place, you quote, first an expression from the Parable of the Rich man and Lazarus: "and in hell"—in *hades*—"he lifted up his eyes, being in torment;" and secondly, a verse from the 9th Psalm: "the wicked shall be turned into hell, (*sheol*) and all the nations that forget God."—I was surprized, after all this, to find that your own "careful" definition of these two words, was precisely that which you condemned in the Universalist. "I would suggest the following remarks," say you, "as the result of a somewhat careful examination of the subject.—*Sheol* of the Old Testament, and *Hades* of the New, are terms of the same import, and are commonly used as a general designation of the invisible world, or place of departed spirits." (p. 40.) This is precisely what the Universalists maintain. Both of those words, you agree, are names of the invisible world in general, the common state of souls of all classes. Then, you proceed to mention the only point on which you and your opponents differ, viz. that this world of souls, called *Sheol* or *Hades*, is "divided into two parts;" the one, of misery, the other, of happiness. This is the point of debate, whether *Sheol*, &c. denote particularly one division or the other. That term, you both agree, is a general designation of the place of departed spirits.* In other words, it is tantamount to the phrase, *the invisible world of souls*. Whether that world be divided against itself, is another question.

I have taken some pains to state you real meaning upon this point; because, either by design or through carelessness, you

talked very confusedly if not inconsistently, in this connexion. Now take the passage you quoted from Ps. ix.; and according to your own definitions, what does it mean? Why, that the wicked *nations* of whom David speaks should be cut off and turned into the grave, or into the invisible world. There you think they will be tormented; but of this, *David* says nothing. You will now, perhaps, resort to the Parable of the Rich man, where it is said that "in hell (*hades*) he lifted up his eyes, being in torment."—But in a Parable, it is not always safe to take the language as literal statement of fact. You cannot so take it in the case now adduced, unless you maintain that the Rich are actually buried in the place of torment, that their bodies, eyes, tongues, &c. are instantly wrapt in flames, and that too, only for having been rich, and that the poor on the contrary, are not buried at all, but carried by angels into Abraham's bosom, merely for having been poor. Such is certainly the tenor of this Parable, if understood as a literal description. On the same rule by which it does not prove these several particulars to be matters of fact, it does not prove the torment in *hades* to be an historical reality.

So much with regard to the words *Sheol* and *Hades*. "But there is another term," you say, "used to denote future punishment, much more definite than the two just considered. I refer to Gehenna—It was a word peculiar to the Jews, and employed by them some time before the coming of Christ, to denote that part of *Sheol* which was the habitation of the wicked after death." (p. 30, 31.) This I shall venture to deny; for I believe there is not a shadow of proof that Gehenna was so used either before, or in, our Saviour's time.—You indeed refer to the Apocrypha, and to the Jewish Targums, as affording instances of that use of the word. But an author* who has carefully examined these works, says that the original words used in the passages commonly referred to in the Apocrypha, is *Hades*, not Gehenna. And as to the Targums, those which are commonly quoted for your purpose, are, I think, not the ancient, but the modern, written some time after the christian era.† The fact is notorious, and acknowledged by all critics, that the literal and original meaning of Gehenna, is, the valley of Hinnom, a most odious place near Jerusalem. True, it afterwards came to be applied, figuratively,

* Balfour's Inquiry into the import of the words, *Sheol*, *Hades*, &c. p. p. 273, 274,

† Balfour's Inquiry, p. p. 282—306.

to a place of torment after death; but that it received this application so early as our Saviour's time, remains to be proved. I may now employ your own argument against you: "If then our Saviour did not use this word in a totally different sense from that in which it was used by the persons whom he addressed he" cannot "have employed it to denote the place of future punishment." (p. 31.) As to the passage which you so confidently quote from him,—“fear not them which kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell,” (Gehenna,)—it is certain that Christ did not here mean to threaten any thing like the *orthodox* hell, unless he meant to threaten it to his own disciples! for it was to them he spoke, as you will see by the context: Matt. x. 22—31. Luke xii. 1—7. I have now done with your remarks on the words, Sheol, Hades, and Gehenna; begging leave, at the same time, to recommend to your perusal, Mr. Balfour's "Inquiry," as a book that contains more information concerning these terms, than any other single work I have ever seen.

Next follows your insinuation that Universalists pretend that *not sinners* but their *sins* will be punished in the future world. "they gravely told us," say you, "that by the goats placed on the left hand of the Judge, and by him doomed to everlasting punishment, we are to understand the crimes of sinners, and not sinners themselves." (p. 32.) As I suppose you uttered this falsehood designedly, I shall not stop to repeat the rebuke which you expect, and which I have already had several occasions to administer. Universalists never told you this; no, nor any thing like it.

Another of their evasions, you say, is, that all the punishment "that is threatened in the Bible, is endured in the present life."—(p. 32.) But, you demand, "Does the curse of the law, the wrath of God, the worm that never dies and the fire that is never quenched, the weeping and the wailing and the gnashing of teeth, described in the Bible as the portion of the wicked, mean only the calamities which they endure in this life?" (p. 33.) No, nothing more. All the curses annexed to the law, (Lev. xxvi. 14—46,) are positively designated to be such as are endured in this life; the wrath of God ABIDETH (John iii. 36.) on the unbeliever; the worm that shall not die, and the fire that shall not be quenched, are expressly referred to, by Isaiah, (lxvi. 24, 25,) to this fleshly state of existence, where there are new moons, and Sabbaths, and where there

are carcasses of men to be preyed upon.—I need not quote scripture to prove that there is such a thing as weeping in the present life, and wailing, and gnashing of teeth. I wish to know what you will say to all this; or whether you will again exclaim, "can any man in his senses admit such an opinion?" (p. 33.)

Finally, you conclude that "if men receive the due punishment of their sins in this life, they can claim exemption from future punishment as a right; and in this case, instead of all being saved by Christ, none are saved by him." (p. 33.) So that you have no other view of salvation, than that it is a deliverance from punishment, a rescue from justice! Is this all you desire of Christ? Do you wish no principle of holiness, no heaven? Only exempt you from punishment,—and will that satisfy you? Know you own wants better, Sir, and know the scriptures better. The salvation from sin, redemption from all iniquity. It is that eternal life, which consists in love to God, and love to one another. It is heaven itself. This is the salvation, which, I have hope toward God, he will bestow on all mankind, when he shall reconcile all things to the Father, deliver up the kingdom, and God become all in all.

Yours, &c.

PROSPECTUS

OF THE SECOND VOLUME OF THE
UNIVERSALIST PREACHER.

BY T. FISK.

The Universalist Preacher will continue to be published monthly, in New-York and Philadelphia, on the same terms as formerly, viz. FIFTY CENTS PER ANNUM. The first number will be issued in February, 1830, and will be delivered to subscribers on, or before the fifteenth of each month, *without fail*. No irregularity will give cause of complaint hereafter. Those who forward Five Dollars, shall receive eleven copies.—All communications to be addressed to the Editor, Philadelphia.

PROPOSAL,

BY T. FISK,

For publishing by subscription, in the city of New York, a Treatise on Divine Government, by Dr. Southwood Smith, from the fourth London edition.

SELECTED.



FROM THE PIONEER.

THE RESURRECTION.

THE morn is breaking: and the cloud
Upon the distant east that hung,
And o'er the world its darkness flung,
In deep humility has bowed
To the mild beamings of the light.
Now breaking on the raptured sight.

The morn is breaking. Nature seems
As though arising from the shade,
In pure simplicity arrayed,
Inviting to her fond embrace the beams
Of light, that gambol on the green
And spotless beauty of scene.

But who is He, in majesty sublime,
From the still silence of the tomb
That comes? A holy light—a bloom—
O'er which the withering hand of Time
Can ne'er prevail—around his brow
In deathless glory gathers now.

O who is he? In his life's blood
Have men their wicked hands imbued?
And comes he now in vengeful mood
To waste our land with fire and flood?
Comes He in vengeance to impart
A message that will wound the heart?

O who is He? Comes He to blast
The joys of man, and scatter blight
And mildew on the pure delight
Of present moments—to the past
Add stings, and o'er the future throw
The sable garb of endless woe?

O who is He? 'Tis He that died
On Calvary's mount the world to save—
To scatter roses on the grave
And life eternal to provide—
To be the resurrection light—
A sun to cheer the "noon of night."

From the cold damps and silent gloom
Of Death's chill grasp and icy tread,
The vanquished conqueror He led—
And crowned with never-fading bloom,
While Death is sinking down to die,
Our Saviour lives to reign on high.

At the right hand of God, whose Son,
Whose well-beloved Son he was,
By the still voice of love he draws
The myriads of our race—alone
The wine press of man's wrath he trod
To lead our ransomed souls to God.

Philadelphia, Oct.

A. C. T.

PROPOSAL

For publishing simultaneously, in New-York and Philadelphia,

A NEW

SEMI-MONTHLY PUBLICATION,

TO BE ENTITLED

PRIESTCRAFT UNMASKED.

T. FISK, EDITOR.

CONDITIONS.

PRIESTCRAFT UNMASKED will be published semi-monthly in New York and Philadelphia simultaneously. Each number will contain eight closely printed octavo pages—and to enable every friend to the rights of man to possess the work, it will be afforded to subscribers at cost of paper and printing, viz:—FIFTY CENT per annum, only—if paid in advance. If not paid on or before the delivery of the first number, seventy-five cents will be demanded. Those who forward Five Dollars, shall receive Eleven copies.

Letters (POST PAID) to be addressed to the Publisher, WM. HUTCHINSON, Philadelphia or New-York.—AGENTS, Post Masters and Printers throughout the Union.

The first number of Priestcraft Unmasked will be issued on the first day of January, 1830. Subscribers will please forward their names through the medium of their Post Masters.

New-York, Oct. 14th, 1829.

DIED,—In this city, on the 26th ultimo, SOPHIA GOODWIN, aged 10 years.

REV. S. R. SMITH'S SERMON

Delivered at the ordination of Rev. Jacob Myers, from which we have made liberal extracts in the present number of the Herald, is for sale at this office, price \$4 per hundred, 6 cents single.

Also, four sermons by Rev. W. I. Reese, on the Evidences of Christianity. Price 25 cents.

It is with great pleasure that we acknowledge the receipt of a well-filled sheet, of original articles for the Herald, from our excellent friend, Rev. A. B. Grosh. We promise our readers a "feast of fat things."

T. Fisk will preach at the Grand-street Church, on Sunday afternoon and evening. Subject for the evening, the salvation of the inhabitants of Sodom.

The NEW-YORK GOSPEL HERALD AND UNIVERSALIST REVIEW, is published every other Saturday, by A. C. THOMAS, No. 432 Grand (near Division) street.

T. FISK, EDITOR.

GOSSIP HERALD

AND

UNIVERSALIST REVIEW.

VOL. II.

JANUARY 3, 1830.

NO. 1.

SERMON I.

GOD THE AUTHOR OF ALL THINGS.

BY REV. H. HALLOU OF BOSTON.

"I have occasioned the death of all the persons of thy father's house."---1. SAM. 22:22.

Among the numerous subjects of controversy, which have engaged the attention of polemic writers, and which have caused divisions in the Christian church, no one has been more signalized, or become more prominent than the question, whether the Supreme Being can properly be said to be the author of *all things*, in the most extensive view of the words. While that class of doctors, which have, for ages, defended the system of divinity, which embraces the doctrine of the foreordination of all things, have found no difficulty in confounding the advocates of the opposite hypothesis, they have never been able to free their own creed from objections, no less embarrassing, than those with which they confounded their opposers. The predestinarian, by urging the foreknowledge of God in all things, which the Arminian doctors could not deny, have been able to demonstrate the *certainty* of all events as clearly as this certainty is established by the hypothesis of predestination.— This argument the Arminian has never been able to overcome. But though he could never satisfy the predestinarian that human agency could possibly go contrary to the divine prescience, he could put him to utter confusion by showing that by the doctrine of foreordination, God is made the author of all the sin, which wicked beings have committed. And then, making use of a proposition which they both allow, that sin deserves and must receive an infinite and an endless punishment, he presents the appalling absurdity to his adversary, of the foreordination of sin by the Divine Being, and also the foreordination of this infinite punishment for sin!

We have here in plain view, the great and embarrassing subject of controversy, and even of contention, which has divided the christian church for ages; and if we carefully observe, we may easily discover, where all the difficulty lies. Why does the Arminian, or what we now call the free-willer, wish to find that agency in man for which he contends? The fact is, he wants it for the sole purpose of making out on the one hand, the justice of the sinner's endless punishment; and on the other, he wishes to free the Divine Being

from that cruel character which is given him by the doctrine which makes him the author of the sin for which he condemns the sinner to endless sufferings. The Arminian has not been able to discover, nor has the predestinarian shown him, that could he find in man any agency which he should choose to describe, it would then be necessary to allow that this agency, being constituted by the Creator, must have been designed by him for a definite purpose, which purpose could not fail of being effected. So, after all, he involves himself in the same appalling absurdity with which he confounds his adversary. For there is no moral difference in saying that our heavenly Father is the author of that sin for which he condemns his children to endless suffering, and saying that he is the author of that agency which he designed should eventually terminate in the same result.

But the whole difficulty would be removed at once, if the doctors, on both sides of the controversy, could come to the conclusion to leave out of the christian creed the hypothesis of endless punishment. To maintain this erroneous proposition the predestinarian becomes confounded with the relentless cruelty, in which he involves the divine Being; and to maintain the same offensive doctrine, the Arminian confuses himself with the ignorance, which his doctrine attributes to Him who knows all things. What objection could the Arminian bring to the doctrine of predestination, could he first free his own mind from the doctrine of endless punishment, and then find no such error in the system of predestination? There must surely be something besides the dictates of enlightened reason, and the aspirations of a benevolent heart, which would raise objections to the doctrine which teaches that God predetermined all events, and overrules them all for the ultimate good of all his creatures.

With a view to bring this all-important subject before my hearers this morning, and to furnish some arguments for the support of the right of the case, the text, which has been read, was selected. But the query may arise,—What has the text to do with the subject? In reply, we say, that the text stands in support of the doctrine, that contends that the cause of what is called evil may be innocent.

In his flight from the unrighteous vengeance of Saul, king of Israel, David, destitute of provision and of armour, came to Nob, to Abimilech the priest, who not knowing that his majesty was offended with so worthy a servant as he supposed David to be, accommodated him with a supply of holy bread, as he had no other, and gave him also the sword which David took from Goliath, when he slew him. Thus provided, David continued his flight from Saul.—But Doeg, the Edomite, was present when the priest accommodated David, and afterwards informed Saul of the fact, and accused Abimilech to his majesty. The king was enraged against the priest and demanded of him thus: “Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast inquired of God for him that he should rise against me, to lie in wait, as at this day?” It was in vain that Abimilech pleaded his innocence, saying; “And who is so faithful among all thy servants as David, which is the king’s son-in-law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to inquire of God for him? be it far from me. Let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, less or more.” Absolute power, which is not amenable to law, when exercised by enraged majesty, is deaf to all the eloquence of innocence, and

dooms to destruction without the semblance of justice, or the feelings of humanity. The following sentence was immediately pronounced: "Thou shalt surely die, Abimelech, thou, and all thy father's house." Such was the odious character of this wicked sentence, that Saul's footmen, when commanded to slay the priests of the Lord, refused. Doeg, in the spirit of his master, accomplished this memorable massacre, and put to death, that day, eighty-five persons who wore the linen ephod. He moreover destroyed the city of Nob, old and young, male and female, and even the cattle. One son of Abimelech alone escaped and came to David, and informed him of the whole of this tragedy. David, in reply, told Abiathar that he knew, when he was with his father, that Doeg would inform Saul of what transpired, and told him that he had been the occasion of the death of all the persons of his father's house; but at the same time promised him protection.

Having so far attended to the history, in which our subject is found, we may proceed to examine the moral character of David, in relation to the murderous scene which we have described. Was David the innocent cause of this murder, or was he the criminal cause? Here there can be but one answer. David was the innocent cause of this outrageous piece of wickedness. But the question will be asked, was there a criminal cause of the same wicked outrage? Here again there can be no doubt. If there had been no criminal design, the act could not have been morally wrong. The act of taking life, as well as all other acts, is innocent, or criminal according to the design of the principal agent, who performs the act. But Saul and Doeg were unquestionably criminal, in relation to this affair; and it is very evident that they were important agents in it.

The discerning hearer will now grow apprehensive that the nice point—that pivot on which this general subject must turn, is going to be either overlooked, or kept out of the argument. It is very clear, that in order for our reasoning to result in showing that God is the innocent cause of all things; it must be shown that he is the innocent cause even of criminality itself. We have no fears on this subject, no wish to hide behind some insolvable mystery. Let us then examine the case of Saul and David. Saul was determined to take the life of David; and such was the strength of this determination and the fury which accompanied it, that whatever seemed to stand in the way to restrain the course of his vengeance, became subject to it. This in Saul was criminal; it was the dictate of envy. David had done nothing at which Saul was offended; but his loyalty to the king, his love of his country's freedom, and above all, his sacred regard to the character of the God of Israel, had acquired him a fame, which eclipsed the glory of Saul and kindled the fire of jealousy in his heart.

In the movements of David there appears nothing that was reprehensible.—Goliath had for forty days shown himself from the front of the Philistine army, proudly vaunting, and defying the host of Israel. He proposed to decide the fate of a pending battle by single combat, if the army of Israel could furnish a champion to meet him. But Saul and his men were afraid; nor did any one possess the courage to accept the challenge. David was then a ruddy youth, whom his father sent to the camp to bear his favor of his sons, who were in the army. When he saw Goliath vapouring in his vanity, and heard him defying the army of Israel; and when, to his mortification, he saw his own brethren, and the whole host of his people shrinking with fear at the profane boasting of the uncircumcised champion, he felt emotions which we

can more readily conceive than describe. He was not a moment in deciding, in his mind, that Goliath's challenge ought to be accepted. This was no sooner known by Saul than he made inquiry, and found the youth ready to meet in single combat, this champion who was the terror of Saul and all his men of war. Saul feared for the safety of David, and expostulated with him. He reminded him of his youth, and that he was going to meet a foe who had been a man of war from his youth. But David informed Saul that he had slain a lion and a bear, which attempted to rob his father's flock of a lamb, and that he was confident that God would make that uncircumcised Philistine as one of them. Such was Saul's concern for David that he put his own armour on him, and furnished him with all the defence possible.—But David refused all these, and taking his staff and sling, chose five smooth stones out of the brook, with which he fearlessly met and overcame this fearful champion. This David was a Benjaminite, and well skilled in the use of the sling; and with this weapon he prevailed. Now what we desire to have considered here is the perfect innocence of David, in this interesting combat. Saul, the king, was concerned for nothing, as it appears, but for the safety of this beautiful youth. He felt no apprehensions that any prejudice to himself could result from David's success in this case. No doubt the sincere desire of his heart was gratified when he saw the champion fall. But when Saul and his victorious army returned in triumph, and the women came out of the cities to meet the king, singing and dancing, and exclaiming, Saul hath slain his thousands, and David his ten thousands, those elements which compose the demon of envy, were immediately called together, and kindled into a fury of horrid mien.

Let us now look at this whole affair; and let candor judge and decide whether David, by the help of God, in whom he trusted, was not the innocent cause of Saul's deadly envy. It really seems that the subject is too plain to either need argument, or admit of doubt. But, says the hearer; though this must be allowed, the question arises, wherein does the criminality of Saul's envy consist, if it were the effect of that which was innocent and good? The answer is ready—Saul's criminality consisted in his designing evil; and it was this evil design which led him to all the acts of injustice and cruelty which he committed against David and others, on his account. But another question here presents its demands; and it is one too of high consideration in relation to the general subject. Why does not this argument suppose the same criminality in the divine Being, who is allowed to be the cause of this criminal envy, as it attributes to Saul, in whose breast it burned? To this weighty question the answer is also ready. It is because the argument contends that the design which the divine Being had in causing this envy in Saul was a good design. The whole was designed and overruled by our heavenly Father for good, and was wholly dictated by that heavenly wisdom which is full of mercy and good fruits, and which is without partiality. We will here allow the objector to urge what to him may seem to be of weight, that as the argument allows that the divine Being intended and caused all the evil which actually took place, by the agency of Saul, if we argue that the divine Being is innocent in this case, we should also allow the innocence of Saul. But to this we reply: there is a very plain difference in the moral character which the argument attributes to the Creator and to the creature. All the evil which actually took place was designed by the Creator for the good of all concerned; but in the design of the creature there was not the smallest par-

ticle of divine benevolence or good will ; and it is the difference in the moral nature of those opposite designs, which constitutes the moral difference in the characters of the Creator and the creature. If it could be seen that Saul, in all his conduct which we have noticed, was actuated by a purely benevolent disposition, designing the whole for the ultimate good of all whom his acts concerned, and seeing at the same time how this good would be brought about by such means, we should see no cause why his entire innocence should not be allowed. But not being able to find this good design in Saul, nor the least shadow of evidence of its existence, we are compelled to ascribe to him the character of cruel, relentless envy.

The hearer is now, unquestionably, prepared to see that it is absolutely necessary to leave out of our creed the doctrine of infinite evil, or unlimited suffering, as it is impossible for such evil or suffering to be overruled for the good of those who endure it. As our argument contends that God is the innocent cause of the sin which men commit, and maintains this hypothesis on the ground that he designs all this sin and its consequent guilt, condemnation and suffering, for the ultimate good of all, we see that the admission of endless suffering would destroy every vestige of this system of reasoning, as it is not possible to conceive how suffering, which will never end, can result in the benefit of the sufferer. Sound reasoning, on this subject, will moreover show, that as the designing of evil, without intending it for good, constitutes the sinful or criminal cause, by allowing that the divine Being ever was the cause of that which he did not design for ultimate good, we charge him with criminality !

The instructions of the blessed Saviour will assist us in illustrating the principle that the cause of moral evil may be innocent. The following are his words :—" Suppose ye that I am come to give peace on earth ? I tell you nay ; but rather division : for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father ; the mother against the daughter, and the daughter against the mother ; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law ; and a man's foes shall be those of his own household." In this passage the Saviour acknowledges that he came to effect division in families ; to make fathers and sons foes to each other, and to set at variance mothers and daughters. But we cannot suppose that he meant to accuse himself of being the criminal cause of those deadly feuds and family quarrels ; nor can it be allowed, by any who know his spirit and doctrine, and who love the same, that he was the criminal cause of such unhappy divisions.— We find the criminal cause of all such wickedness in the superstition and bigotry of the religious people of those times, in which the gospel was planted in our world. The doctrine of Jesus was as pure as the light of heaven ; its favor was as free as the descending rain ; it fell on the multitude like gentle dew on the grass of the field ; the common people heard him gladly, and wondered at the gracious words which he uttered ; but the bigotted priests, scribes and pharisees, who had made the law of God void by their traditions, found that the doctrine of Jesus, with all its precepts, would sweep away the whole system of their religion, if it should prevail. They were stung with jealousy, and fired with deadly envy against the blessed Son of God, as was king Saul against David. Hence proceeded that spirit of hostility against the doctrine and religion of Jesus, which was the criminal

cause of those unhappy divisions among the people, and which introduced into families the bane of discord and deadly hate.

Here it is necessary to mark the difference between the innocent and the criminal cause. Divine wisdom saw that all this enmity and opposition to the gospel were necessary for the fulfilment of the declarations of the prophets concerning the Messiah, that all things might be fulfilled that were written concerning him. The same divine wisdom designed all this opposition and persecution, which were carried on with such vehemence, for the purpose of promoting the cause of truth, which in its final effects would overcome and subdue the false religion which caused the scribes and pharisees to oppose it. This foreknowledge of God and his benevolent design, in all this vast concern, show most clearly that he was the innocent cause of the whole. But on the part of the active agents, who opposed and persecuted the gospel and those who promulgated it, we find no benevolent, no gracious design or purpose; but the most heated jealousy and inflamed envy which ever burned in the breast of the wicked. This spirit, and design to oppose and overthrow the truth, prove, as clearly as any thing can be proved, that criminality was found in the enemies of Christ. If, on due examination, we were able to discover that the chief priests, the scribes and pharisees, together with all who oppose Christ and his doctrine, understood that their exertions were necessary for the promotion of this doctrine, and that they designed it for that purpose, it would prove that they were the friends of Christ and his religion, and would establish their innocence beyond all dispute. But their evil design proves that they were the criminal cause of the miseries which their opposition to the religion of Jesus produced; but the gracious design of our heavenly Father, in relation to all this enmity, and the acknowledged fact that he overruled the whole for the good of all concerned, prove that he was the innocent cause of all these events.

Another case, recorded in scripture, which presents our general subject in a light most convincing, is that of the envy and enmity of the brethren of Joseph towards him. A careful examination of the circumstances which produced their envy will quickly arrive at an understanding of their innocence. God, in his gracious wisdom inspired Joseph with dreams which he in all the simplicity and innocence of childhood, related in the family circle. The dreams were easily and quickly understood by his brethren to indicate the future exaltation of Joseph, and the humble dependence of his brethren, and their submission to his authority. For these dreams his brethren hated him; and the fire of their envy burned with such vehemence as to overpower the sweet sympathies of kindred affections, and to effect in their minds the murderous design of destroying their brother. If wickedness ever presented dyes of an appalling cast, we find those colours in the deception which those brethren practised on their venerable father, when they presented him with the bloody coat of his son, of his beloved Joseph. How hard must have been their hearts not to relent when they saw the anguish of their father, and heard his exclamation. "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.—I will go down into the grave unto my son mourning." Only go one step back of the envy which as kindled in the breasts of those unhappy brethren, and all is peaceful innocence. God was the innocent cause of this envy by inspiring Joseph with such dreams. Joseph was an innocent cause of the same envy by relating his dream to the family. This envy was the criminal cause of that conduct

which effectually destroyed the felicity of the sacred family circle, drowned the holy patriarch in sorrow's dark waters, and ingulphed the wicked perpetrators of this outrage in guilt and condemnation.

As the cause which produced the wickedness which was practiced, by the brethren of Joseph, against him, were innocent, and as the whole of this wickedness was overruled, by divine wisdom and goodness, unto a benevolent end, it seems to furnish incontestible proof of the principle for which we have contended in this discourse. But in order to see how this general argument fully and effectually does away the doctrine of endless punishment for sin, and thereby removes the great and weighty objection, which lies in the mind of the professed Arminian, against the doctrine of predestination, and against allowing that God is the cause of all events, it is necessary to show that sin is designed by our heavenly Father, not only for good, on some broad and general principle, but it is necessary to show that it is designed and overruled for the good of those who are its criminal agents. A most clear and convincing manifestation of this infinitely important fact we have in the case of Joseph's brethren, to which we have in part attended. It is seen that in consequence of their envy and hatred, they sold their brother to merchants, who again sold him for a slave in Egypt; and it is also very evident that in consequence of his becoming a servant in the house of Potiphar he became the subject of the persecution of his wicked mistress, who caused him to be cast into prison: and it is also evident that his being thus confined was the cause of his acquaintance with the chief baker and chief butler, whose dreams he interpreted, which was the cause of his being brought before Pharaoh to interpret his dreams, which none of the wise men of Egypt could possibly solve. This astonishing instance of the wisdom of Joseph was the cause of his advancement to authority and power next to the throne, which proved an incalculable blessing to all Egypt and the whole surrounding country, by seasonably laying up in store sufficient corn to sustain the inhabitants of the land during seven years of famine. Thus we see that the envy and wickedness of Joseph's brethren, bitter as gaul and wormwood as they flowed, in a perturbed, deadly stream, at first, carried immense blessings into Egypt and the adjoining country. But were those envious, wicked brethren excluded from the favors which resulted to thousands of others? No; we see them coming into Egypt to buy corn for their wanting families; they bow to Joseph before they know him, and obtain a supply of the staff of life at his hands without knowing that it was he whom they hated and sold, who thus opened his hand to their relief. But when he made himself known to his brethren, with what tenderness and affection did he address them, saying: "I am Joseph your brother, whom ye sold into Egypt. Now, therefore be not grieved, nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." And moreover, even after the death of their father, when these brethren feared what Joseph might do to them for their trespass against him, and came and fell down before him and craved his forgiveness, he kindly replied; "Fear not—ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive—fear not; I will nourish you and your little ones." In this reply, Joseph sets up the doctrine which we are endeavoring to exemplify. "*Ye thought evil against me, but God meant it unto good.*" What did God mean unto good? Answer—the very evil which they thought against Joseph.—What good did God intend by that evil which those brethren intended? An-

swer, that of saving many thousands of lives, and the lives of those brethren with the rest. The whole family of promise was preserved from famine by the consequences resulting from that envy which moved those brethren to sell Joseph.

If our heavenly Father has given us to understand, and to know, that it is consistent with his moral perfections to design and overrule the evil of sin, in any instance, for general good, and even for the good of those who are criminal agents in it; it is by no means necessary that we should be able to discern the good which he designs by every instance of moral evil, in order to justify us in believing that he does design and overrule all sin in the same gracious manner. He, in compassion to us his weak and erring children, has given us abundant evidence of that blessed truth, that "where sin abounded, grace did much more abound." In this doctrine we may find rest to our souls, and infinite reason to be thankful to God and humbly joyful in his presence.

We feel unwilling to leave this subject, until we notice a very popular objection which its opposers urge against it. They say, if this doctrine be allowed, we may do evil that good may come. After this same manner did the enemies of the apostles slander them, reporting that they said; "Let us do evil, that good may come."

In reply to this unwise objection we will ask the opposer to make the trial, that he may convince himself. What has he got to do? He is to do evil that good may come. Then his design in what he does must be that good may come. But this very design constitutes his act morally good; for the moral character of every act is determined by the design of the actor.—If Joseph's brethren had seen into futurity, and with a clear understanding had comprehended the necessity of Joseph's going into Egypt, and had sold him for the purpose of bringing his dreams to pass, in compliance with the wisdom and design of God, there certainly would have been no enmity in their hearts towards their brother, nor moral evil in what they did. And there is another thing which the objector ought to know, and that is, that if Joseph's brethren had fully believed that God would overrule their envy and wickedness towards their brother, for his future exaltation, and their own benefit, it would have entirely overcome their envy and washed away the whole of their sin.

That the sentiment which we have endeavored to support in this discourse, may be fully believed and realized; and that it may have and exert a happy moral influence on our hearts and lives, may God in mercy add his blessing.

RELIGION.

Religion has planted itself, in all the purity of its image, and sufficiency of its strength, at the threshold of human misery; and is empowered to recal the wanderers from their pilgrimage of woe, and direct them in the path to Heaven. It has diffused a sacred joy in the abodes of poverty and wretchedness; it has effaced the wrinkles from the brow of care—shed a beam of sacred and tranquil joy in the chamber of death, gladdened the countenance of the dying with a triumphant enthusiasm, and diffused throughout the earth a faint foretaste of the blessing of futurity. It is benign as the light of Heaven, and comprehensive as its span. An Iris in the sky of the Christian, it quickens perseverance with the promise of a reward; reanimates the drooping spirit; invigorates the decrepitude of age, and directs, with a prophetic ken, to the regions of eternal felicity. Like the sun, it gilds every object with its rays, without being diminished in its lustre, or shorn of its power.

NEW-YORK GOSPEL HERALD:

JANUARY 3, 1830.

☞ We have no apology to offer, except for the late appearance of the present No. We make no promises---deeming it better to perform without promising, than to promise without performing.

Those who will forward Five Dollars, shall receive six copies of the Herald---which will reduce the price to EIGHTY-THREE CENTS for a volume of Four Hundred and Sixteen pages.

☞ Ministering Brethren who will procure two subscribers, shall receive a copy gratis.

ANECDOTE OF MURRAY.

A young Presbyterian clergyman, fresh from college, having heard of John Murray, concluded to visit Boston, for the purpose of confuting his doctrine. He entered the dwelling of the latter while just at breakfast, when the following dialogue ensued.

Presbyterian. Are you Parson Murray, preacher of God's universal grace?

Murray. I go by that name.

Pres. Well, Parson Murray, I have come to Boston, for the purpose of conversing with you on the subject of your doctrine.

Mur. Very well. As I am at breakfast, and it is necessary to have some foundation for the discussion which may ensue, I have a few introductory questions to ask you, simple in their nature; and I hope you will have no objection to answer them.

Pres. O no—not the least.

Mur. Do you believe that God had a design in creating man?

Pres. Design! Parson Murray! Design! Certainly. God cannot act without some design, some specific object.

Mur. Very well. The second question can be as easily answered. Was God's design a good one, or a bad one?

Pres. Bad design! Parson Murray! Bad design! Certainly not. God is perfectly good, and could not act with a bad design. His motive must have been good.

Mur. I suppose you admit that God is almighty in power.

Pres. Certainly. No one can doubt it.

Mur. I have but one more question to ask. If, as you have admitted, God had a design—and that design was a good one—and he is almighty in power, will he not carry his design into execution?

Pres. Good morning, Parson Murray!

CONSOLATION.

A Rev. gentleman in this city recently made the following remark in what he intended for a sermon---“Sinners! the professors of religion in New-York do not care whether you go to heaven or to hell!!” What pleasing encouragement for sinners! What heavenly consolation for professors of religion!

DOUBLE MEANING.

Conscious of their inability to prove the doctrine of endless misery from the plain, positive, and unequivocal testimony of reason or revelation, believers in that chilling creed, driven to extremities, have discovered that a “double meaning” is conveyed by many important passages in the Scriptures. A striking instance may be found in their construction of the concluding parable of Matt. xxv. They acknowledge that our Saviour had primary reference to the judgment and destruction coming upon Jerusalem and the Jewish nation---they admit that this judgment was to be executed during the natural life time of some of the immediate disciples of our Lord: but, foreseeing the consequence of these admissions, artfully contend that a “double meaning” is conveyed; that the parable also represents a “final judgment day, after the entire destruction of this material universe.” Of this “double meaning,” however, I have never heard a sha-

dow of proof, not even a *probable probability*.

We shall not at present enter into an examination of the inconsistencies which this method of treating the Scriptures would involve; contenting ourselves with stating its origin.

Robinson, in his *Ecclesiastical Researches*, informs us, that this double meaning of scripture originated in a Christian Academy, founded in the third century, at Alexandria, in Egypt. "This school was first kept by Pantetus, whom Clement at first assisted and then succeeded, as Origen did him." By means of an enthusiast, named Ammonius Sacca, the "youth were bewildered under pretence of being taught. The most dangerous of all rules of interpreting Scripture was laid down; and the tutors first amazed themselves with it, and then distracted the minds of their pupils. This was, that scripture had a double meaning, the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter. The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or, in other words, they were more studious to darken the scriptures with their idle fictions, than to investigate their true and rational sense." To this cause the writer ascribes 'most of the evils which have afflicted the church.' For, 'having laid down a double sense of the scriptures as a first principle, all the rest followed of course; the four gospels became hard books. Common Christians could not find the meaning, for that lay in the mystical sense; consequently the aid of the school became necessary to inform them."

That these remarks are peculiarly applicable to the present day, appears very evident. In consequence of the mystery which it is believed hangs over the Scriptures, those who have not had the advantages of a collegiate education, are decla-

red incompetent to understand them.—Hence the necessity of Theological seminaries—hence the jarring opinions among professing Christians. So long as Revelation is shrouded in mysterious applications, the Bible will be the apple of discord.

A. C. T.

CHURCH AND STATE.

That a religious (or rather *anti-religious*) combination has been formed by those who have monopolized all the piety in the market, to unite the affairs of Church and state; or in other words, to influence the state to protect the consciences of a few over-much righteous individuals by infringing on the rights of others, cannot be disputed.

To effect their object, various plans have been adopted; many are yet in embryo. Under the mantle of religion, the dark assassins of religious freedom are endeavouring to insinuate themselves into the temple of those privileges, our right to which was reinstated by the toil of our fathers, and sealed with their blood! What do they offer as a passport? Not the opinions of the great, the wise, the good—for such men have invariably deprecated an union of national with church affairs. No: they approach the representatives of the people; the watchmen on the towers of liberty, with the specious appearance of friends to civil and religious rights; professing a belief, that unless (orthodox) piety is protected by the stern hand of power, the tree of civil freedom, beneath whose refreshing shade we now repose, will fall, withered and blighted, to flourish no more forever!

But is our Constitution built on so sandy a foundation, as to be shaken and demolished, without the rotten pillar of reputed orthodoxy to support it? Are the hearts of Americans so feebly nerved, as to forsake their best interests? Is not "pure religion"

founded on the rock of ages? Will not the temple thereof abide the tempest and tornado without the aid of civil power? Are the defenders of orthodoxy fearful that they have built without foundation upon the sand?

What would be the consequences if the state should interfere with the church? Let us judge of the future by the past. Who put Socrates to death? The friends of church and state. Who obliged the philosopher, Aristotle, to fly his country? The friends of church and state. Who crucified our Saviour? The friends of church and state. Who put the apostles to a lingering death? Who made martyrs of the primitive Christians? The friends of church and state. By them, Galileo was thrown into the inquisition for advancing the (heterodox) opinion that the earth moved! By them Grotius was imprisoned for denying the (orthodox) decree of reprobation!

Read these truths, read the accounts relative to the holy church and state Inquisitions, and then say whether we err in opposing any and every scheme which may (even possibly) lead our now happy and free country into a situation which may bear the slightest similitude to such scenes of cruelty and blood.

A. C. T.

CREEDS.

The Nicene Creed contains the determination of a number of Bishops in the 4th century, on a dispute started in the church of Alexandria, concerning a metaphysical point of theology, not plainly revealed in the Scriptures.

The Athanasian Creed is a known forgery. It has not even the authority of a Council to support it, and cannot be traced within 200 years of the time of Athanasius.

However unreasonable and unscriptural the former may be, the latter is much more so. To the opinion of

Dr. Parr, relative to the Athanasian creed, we can heartily subscribe.—“Here cometh the creed of St. Athanasius. Thank God, it is no other man’s creed.”

“SEARCH THE SCRIPTURES.”

Why? Shall we search them to procure evidence in support of our preconceived opinions, and adopted creeds? It would appear so from the repeated exhortations of many professors of Christianity.

“Search the Scriptures for yourselves, but be very careful not to find any thing opposed to the creed,” is the evident meaning, of such exhortations. If perchance an anxious inquirer after truth, in the reputed orthodox ranks, discovers the Scripture testimony, that “God is the Saviour of all men,” and has the temerity to suggest the discovery to his spiritual guide, he is warned to reject it, on pain of excommunication. And why? Merely because the creed affirms that a portion of the human family will inevitably be damned! If the creed be the standard, why should we “search the Scriptures?”

A blind veneration for the opinions of men reputed for piety, has for ages been a stumbling-block in the way of truth. It has perpetuated the influence of error. The mere opinions of the most celebrated men should not be implicitly adopted. They ought to be brought to the test of reason and Scripture. We should admit nothing as truth, without it can pass the ordeal. Instead of viewing the Scriptures and reason through a creed, we should look through the former to discover the latter.

A. C. T.

TO THE TEACHERS IN ISRAEL.

Your conduct has often given us occasion to believe that you were those spoken of by the prophet as saying, “Stand by thyself; come not near me, for I am holier than thou.”

But one of your number has even raised himself above this exalted rank. The clergyman of a German Reformed church in this neighbourhood, lately told one of his elders, who was suspected of being a Universalist, that it was determined in that church, not to admit any who leaned towards Universalism, to communion or the rites of burial! The candid disclosure lost an elder and supporter to that church; for the stubborn heretic openly avowed his Universalism, and left it. Could not the passage of a law be procured from our state legislatures, which would condemn such obstinate heretics to be buried, (as were suicides of old) at a cross roads, with a stake driven through the body? Such a law would prevent much desertion from the orthodox ranks.

Marietta, Pa. A. B. G.

Paul says to one of the churches, "The God of hope fill you with all joy and peace in believing, that ye may abound in hope," &c. Now ye cannot deny, that the Universalists are peculiarly filled with joy and peace in believing, seeing that they believe nothing respecting eternity which can give them sorrow or uneasiness; and that they peculiarly abound in hope, seeing that they hope not for their own salvation only, but for that of the whole world. Why then do ye rail against those in whom the prayer of Paul finds a complete fulfilment? Is it because ye have no joy and no peace in believing what ye do believe; and because ye abound not in hope, but in despair? If so, may not the fault be in your belief, rather than in Universalism? May it not be presumed that a faith which yields not the fruits of peace, joy and hope, but the contrary, is in itself false, and that to which it is opposed is true?

If there be any virtue—if there be any praise—think of these things.

A. B. G.

COMMUNICATIONS.

MR. EDITOR—Being lately in a mixed company, and the conversation turning upon religious subjects, the following dialogue (in substance) took place.

A. So I understand you have joined yourself to a Presbyterian congregation, and are constant in your attendance at church.

B. Yes, I have become a steady hearer of Mr. — and cannot oppose his doctrines.

A. Well, I have nothing to say against any persons professing the fashionable orthodoxy of the day, provided he does not become a bigot, and imbibe the exclusive spirit which anathematizes all those of a different creed.

B. But that would not be orthodoxy; but bigotry.

A. I acknowledge it is not *orthodoxy*, as that implies *right doctrine*, but it is the self-styled orthodoxy now too prevalent.

B. No, I profess to be orthodox in that sense in which you say orthodoxy is too prevalent; and I am not disposed to say to my neighbour, "believe as I do, or you will be damned to all eternity."

A. Do you not however hold it as an article of your creed, that he who disbelieves all the articles of that creed, will be made endlessly miserable in consequence of that unbelief? (This was a *home* question. An affirmative answer would stamp him a *bigot by his own definition*;—and a negative would be declaring his creed to be exactly what his opponent thought it, a nullity—a mere form of words, as destitute of meaning as of truth. The answer was therefore evasive.)

B. I believe that the bible says so.

A. Admit it, and what follows? I can take a young child who is too young to know any thing of religion, and secluding him from society, educate him in a belief diametrically opposite to your creed, murder him at a suitable age, and then damn him in spite of omnipotence! Let me beg you to study out a mode of interpreting scripture that shall not involve such horrid absurdities!

MR. EDITOR.—Is it not reasonable to suppose that our opponents would use us as bad, if they had the power in their hands, as they say we ought to be used? What then would be our condition? They are not backward in asserting that we ought to be excluded from every office, and deprived of the right of giving testimony. The Rev. Mr. F. of B. as I was

informed by a relative of his, said, in relation to the election of him, my informant, a Representative of the Legislature, that "he ought to have his tongue bored through with a hot iron," for being a Universalist. Should our Government come under the control of such persons, what would save us from all the cruelties of the Inquisition? A. F.

TRUTH AND ERROR.

"The Lord is gracious and full of compassion; *slow to anger, and of great mercy.* The Lord is *good to all*; and His *tender mercies are over all His works.* The Lord uphordeth *all that fall, and raiseth up all that be bowed down.*"—SCRIPTURE.

"God will save a *part.* The non-elect shall be *endlessly miserable.* God *hates sinners, and will torment them, world without end.*"—Calvin, Hopkins, Arminius, &c.

PSALM CXVII.

O Praise the Lord, all ye nations: praise Him, all ye people. For his merciful kindness is great towards us: and the truth of the Lord endureth for ever. Praise ye the Lord.

CALVIN, HOPKINS, ARMINIUS.

O Dread the Lord, all ye nations: tremble all ye people. For His *wrath and vengeance* is great toward you: and His *anger* will endure for ever. *Dread ye the Lord!*

"Whoso offereth *praise* glorifieth God." Reader all God's works and purposes deserve praise. We ask you, Is it *praising* God, and will it *glorify* him, to ascribe to him a character and purposes, which would disgrace a man to acknowledge, and the allegation of which, would blacken him with odium? Do these *glorify* God, who offer as *praise*, that, which if offered to themselves, would fill them with *indignation*? Can it be possible that a man would be ashamed to acknowledge himself to possess the character which he ascribes to his Maker? Yes. It is a fact. And God, the merciful Father of mankind, is accused of purposes and designs, which would have disgraced Robespierre—Nero—and Caligula!

The readers of the Herald, are requested to understand, that the implication of moral character, contained in the "New-York Gospel Herald, Extra," had no reference to Messrs. John Morrison and Abner Kneeland; and the charge of adhesion to Miss Wright, having been disclaimed by Mr. Morrison, may have originated in misunderstanding.

Whereas, there have been certain charges brought against the Editor of the Gospel Herald, by Mr. R. Canfield, as also against Mr. Canfield, by the Editor aforesaid, This is to certify, that the difficulty is amicably settled, by the charge of forgery and falsehood being withdrawn on the part of Mr. Canfield, Mr. Fisk having satisfied him, that although the names *Thomas Bussing* and *A. C. Thomas*, were written by Mr. Fisk, he was authorized so to do, by the persons whose names he wrote: and the charge of falsehood appears to have grown out of a misunderstanding on the part of some of the members of the committee of correspondence, as well as the publishing committee, alluded to in Mr. Canfield's certificate, of which Mr. Fisk complains; and on these considerations Mr. Fisk withdraws his charges from Mr. Canfield.

RUSSEL CANFIELD,
THEOPHILUS FISK.

New-York, January 4, 1830.

We, the undersigned, having been present when the charges mentioned above, were severally exhibited and examined; do certify that, in our opinion, they arose from a slight misunderstanding at the outset---and that they are men of good moral standing, and highly worthy of our confidence and that of the public.

ELISHA PACKARD,
S. HAMMOND,
J. H. GOLDSMITH.

January 4, 1830.

UNIVERSALIST REVIEW.

LETTERS to REV. JOEL HAWES, author of "Reasons for not believing in the doctrine of Universal Salvation, in a series of Letters to a Friend," lately published in the Tract form by the American Tract Society. pp. 60.

LETTER VII.

"Whosoever, therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. And he said unto them, Verily I say unto you, that there be some of them that stand here, that shall not taste of death, till you have seen the kingdom of God come with power." [Mark 8: 38, 9: 1.] Again: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God." [Luke ix. 26, 27.] Once more; "The Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, there be standing here which shall not taste of death, till they see the Son of man coming in his kingdom." [Matt. xvi. 27, 28.] These are not my words, but Christ's.

Read these words again: take notice, that your Saviour solemnly affirms that before that generation should pass away, before some of those standing there should taste of death, he would come in his glory, with his angels; gather together his elect, but be ashamed of those who had been ashamed of him, and reward every man according to his works. And then lift your eyes to heaven, and try to repeat your own words: "the man who can believe that these scenes have already occurred, or that they are now occurring on the earth, is not to be reasoned with." "He must be left to that strong delusion which loves darkness rather than light, and is more ready to believe a lie than the truth." (p. 36, 37.) I have brought several severe charges against you; but all I have hitherto alleged, is innocence, compared with the guilt of blaspheming the Son of man.

In closing this part of your subject you quote two texts, as positive proof of a general judgment in eternity, viz. Heb. ix. 27. and John v. 28. The latter I have already examined. You recollect that one of your most distinguished orthodox critics pronounces that it does not necessarily relate to your purpose. The former passage, quoted in full, reads thus: "And as it is appointed unto men [it should be translated, *THE MEN*] once to die, but after this the judgment; so Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation." You say not a word of the light thrown upon this passage by its preceding connexion, tho' I think you are aware that Universalists have often pointed it out.—Now, Sir, I will make you a fair proposal: when you shall attempt to prove that the context does not shew that the death here mentioned was the figurative death of those men, the Jewish High Priests of whom the apostle had been treating, then will I allow that your design is to convince rather than to treat me with insult. Or, if you will not condescend to this, take the passage on your own ground, and attempt to show me how a judgment in eternity, full of guilt and damnation, answers to Christ's appearing the second time without sin unto salvation; to which St. Paul certainly compared that judgment of which he was speaking.

The remainder of your Seventh Letter is occupied in noticing "some of the leading texts on which Universalism relies for support."—You mention those passages in which it is said of Christ, that "he, by the grace of God, tasted death for every man," that he "died for all," that he "gave himself a ransom for all," that he "is the propitiation for our sins; and not for ours only, but also for the sins of the whole world;" and that he is "the Lamb of God that taketh away the sin of the world." How do you explain these? "All they assert" say you, "is, that by his sufferings and death, Christ has made an atonement for sin, and thereby opened a way in which all men may be saved." (p. 37.) They assert this? They assert nothing about opening a way, &c. They assert that he died for all, that he takes away the sin of the world, and as it is otherwise expressed, that he "came to save the world."—They prove that it was his design to save all.

The only question is, Will he succeed? Now talk of conditions and offers as much as you please: you who believe that it is Christ alone that makes the sinner fulfil those conditions and accept those offers, tell me honestly, will he succeed? Will he "see the travail of his soul, and be satisfied?"

St. Paul says that God our Saviour "will have all men to be saved, and to come unto the knowledge of the truth." This, you say, simply denotes "the general benevolence of God," or as you afterwards express it, "his willingness that all should be saved." (p. 38, 39.) What does this benevolence and willingness amount to, according to your system?—Answer: to a decree that part of mankind be eternally damned. That is not the sort of will mentioned in the text.

EXTRACT

FROM BALFOUR'S FIRST INQUIRY.

If *Gehenna* means a place of endless misery for the wicked, it is a fact that the apostles never preached it, either to Jews or Gentiles. The history of the Acts of the apostles contains an account of their preaching for thirty years, but not once is the subject of hell or *Gehenna* torments, mentioned by them. They were commanded to preach the gospel to every creature, and they did so, but to no creature under heaven, did they ever preach this doctrine. No living being did they ever threaten with such a punishment. They addressed the worst of characters, but to none of them did they ever say, "how can ye escape the damnation of hell?" They did threaten men sometimes with punishment, but never with *eternal punishment in hell*. Paul said to Elymas, the sorcerer—"O! full of all subtlety and mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" But does he threaten this man with the damnation of hell? No; he says, "and now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." Acts xiii. 10, 11. In the same chapter, vers. 40, 41, he says, "beware, therefore, lest that come upon you which is spoken of in the prophets. Behold ye despisers, and wonder and perish." But did he on this, or any other occasion, ever threaten them with the punishment of hell? No; nothing like this is to be found. In this last text the word *perish* occurs, and per-

haps some may think that eternal punishment is included in it. But it should be observed, that Paul was here addressing himself to Jews, and concerning them our Lord said—"except ye repent, ye shall all likewise perish," referring to the temporal destruction which was coming on the Jewish nation. May I then ask, how this fact is to be rationally accounted for, if the apostles did indeed believe *hell* to be a place of endless misery? Can any man suppose they believed this, yet in the course of thirty years' preaching, never mentioned it to their hearers? What would we say of a man in these days, who should preach thirty years, yet never say a word about hell to those whom he addressed? Would we not say he was a Universalist? He would be an outlaw from orthodoxy. If my veracity in this statement is doubted by any persons, let them read the book of the Acts of the apostles. In the whole of it, whether they preached to Jews or Gentiles, you will find that they are all alike silent on the subject of hell torments. If they believed such a doctrine, let others account for it why they never preached it. If preachers now took the apostles as their models, we should hear no more about hell from them. We would then, respectfully ask, from what source did preachers learn that they should preach *Gehenna* or hell to us Gentiles, as a place of endless misery? To what chapter or verse, in a book of the New Testament, can they refer us, where an inspired apostle ever did so? Let every one who preaches this doctrine, consider, if he did not learn this from his catechism, when a child; from books he has read, and from the preaching he has heard since he became a man, and not from his Bible?—Let him also consider, before he condemns my view, whether he has ever given this subject a thorough and impartial investigation. We are all too prone to receive things in religion on such kind of authority, and too ready to condemn opinions contrary to our own, before we have considered the evidence brought in support of them.

"The soul of the wicked desireth EVIL: his neighbor findeth no favor in his eyes."—Prov.

Who are they, who wax wrath at the idea of their neighbor's happiness? Who are they, that 'desire evil,' and rejoice in view of the endless misery of millions? Who are they, in whose eyes their neighbor, whom they are bound to love as themselves, findeth no favor? Verily, I say unto you, They are believers in endless misery, who desire evil, and despise the salvation of God.

POETRY.



THANKSGIVING HYMN.

God of the rolling year! to Thee
 Our choral song we raise,
 And chant upon the bended knee
 Thy glory and thy praise:
 Devotion's bright and sacred flame
 Shall shed its halo here,
 And grateful love repeat thy name,
 God of the rolling year!

What tho' no hand of murder dooms
 To death the victim now,
 What though no thousand hecatombs
 Are offered to our vow;
 What tho' no crimson wreath we twine,
 With blood still warm and wet,
 To grace some high, polluted shrine,
 In guilt and darkness set—

Still from the heart's warm altar bright,
 Shall purer incense rise,
 And there shall shine, in softer light,
 A holier sacrifice:
 And rapt devotion's sacred flame
 Shall shed its halo here,
 And grateful love repeat thy name,
 God of the rolling year!

NEW-YORK AND PHILADELPHIA
ASSOCIATION

The New-York and Philadelphia Association met according to adjournment, at New-Brunswick, N. J. The Council was organized by choosing Br. T. Fisk, Moderator, and Brs. C. F. Le Fevre, and Wm. Hutchinson, Clerks. The Proceedings will be published in our next number.

SACRED CONCERT.

A Concert of Sacred Music will be given at the Grand-street Church, on Monday Evening, January 11th, for the benefit of the Choir. Tickets of Admission, Twenty-Five Cents each.

PROPOSALS

Are about being issued in the city of New-York for a new semi-monthly Universalist publication, to be entitled the

STAR OF BETHLEHEM.

Each number will comprise eight pages, octavo, at the very low price of Fifty Cents per annum. The principal contributors will be Brs. Thomas, Le Fevre, Fitz, Grosh, Fuller, Hutchinson, Whiston, Fisk, &c.

NEW-YORK AMULET.

A LADIES' UNIVERSALIST PAPER with the above title, will be issued in this city on Saturday next, by Br. T. Fisk. The title has been changed from the Constellation to that of the Amulet. The terms are One Dollar per annum, only.

TO READERS & CORRESPONDENTS.

We acknowledge the receipt of three sermons from our highly esteemed friend, A. B. Grosh. Subjects, The insufficiency of orthodoxy to afford us happiness or repose---The Resurrection to damnation---"The serpent said unto the woman, Ye shall not surely die." One of them shall be given in our next.

"Truth versus Devil," by Br. Henry Fitz, shall appear in our next number.---The writer is ever welcome. We hope to be able to engage him to write a series of Essays, embracing all the objections to Universalism, for the present volume.

As Br. Balfour has completed his Letters, &c. we shall hope to hear from him as often as convenient.

"Fallen Angels," No. 1. shall have a place.

PUBLISHED EACH ALTERNATE SATURDAY, AT 432 GRAND-ST. AT \$1

PER ANNUM, IN ADVANCE.

If not paid within 6 months, 25 cts. additional.

A. C. THOMAS, Editor.

T. FISK, ASSISTANT EDITOR.

Sir,—Your influence in the circulation of the Herald is most respectfully solicited.—Eds.

THE
GOSPEL HERALD,

AND
UNIVERSALIST REVIEW.

"THIS AGE CANNOT LONG RETAIN AMONG ITS ARTICLES OF BELIEF THE GLOOMY PERPLEXITIES OF CALVINISM, AND THE HEART-WITHERING PERSPECTIVE OF CRUEL AND NEVER-ENDING PUNISHMENT."—Mrs. Barbauld.

VOL. III.

JANUARY 1, 1831.

NO. 1.

PROSPECTUS

For the Third Volume.—New Series.

It was a maxim of the ancient Scythians, not to promise much, but to perform without promising; this opinion is, in general, too little regarded, among those who are about to commence the arduous and highly responsible duties of Editorship.

A plain and succinct account, however, of the causes which move us to the undertaking, and of the plan intended to be pursued in conducting the Gospel Herald, while under our control, seems to be demanded, in order that our patrons may be apprised in time, of the character of the publication for the coming year, which will be submitted to their candid judgment and support. The Gospel Herald has been purchased, *mainly*, for the purpose of defending *Christianity*, that "Brightness of Everlasting Light," which illumines the human intellect, that stream of Heavenly Wisdom and Love, purifying, ennobling, and adorning the mind passive to its influence, against the vain wisdom and false philosophy, which have distinguished and disturbed the times in which we live. Many of the young have felt its deleterious influence in overpowering their minds and

misleading their judgments; such we would endeavour to win back, by exposing the baselessness of the system they have too easily embraced, and the incapability of supporting it by sound argument. Others, beside youth, unhappily, have been ensnared by the errors attributed. Into them have fallen men of powerful talents and warm hearts, seduced by a cunning display of dogmas and enormities, abhorrent to humanity and religion, at the same time placing too great confidence in their own strength. With the candid and tolerant the question will ever be, not whether the delusion be irremovable, and a subject for unmitigated censure, but whether evidence of a different kind will not enable them to shake it off, by the returning rectitude of the feelings and the original vigor, (paralysed for a time) of the understanding.

It is also intended to present the readers of the Herald, with a compendium of the arguments adduced in the discussion, on the fundamental points of Natural and Revealed Religion, in which one of the editors will be engaged, if the precarious state of his health permit, and if not, the evidence on his part, on the side of christianity, will be given in the columns of our pa-

per. This is considered one of the most useful and instructive subjects, to which the attention of our readers can be directed, and will supply a deficiency which we have heard hinted at, in regard to a knowledge of the evidences of our Holy Religion, among Universalists, and even some of their teachers. To combat with the legitimate weapons of the Gospel, the orthodox, who exclusively appropriate to themselves the name of christians, to show the futility of their pretensions to all the truth and godliness in the universe—to expose their unhallowed designs on the rights of conscience and the liberties of the people, will constitute its proper proportion of our labours.

Sermons, original and select, extracts from standard authors, Reviews, Miscellanies and Notices of the extension of Universalism in our own and other countries, Views of Education, and such other means, as we think may conduce to the good of the WHOLE CAUSE OF TRUE RELIGION and expansion and liberality of mind, will receive a due share in the publication.

To the great and hallowed cause of Sovereign and Unbounded Love, of the Impartial and Universal Restoration of all rational beings to final Purity, Holiness, and Felicity, do we devote our time, our talents and our exertions, believing it to be the best and most engaging of causes, one that will ULTIMATELY and FINALLY triumph, and we call upon Universalists and those favourable to liberal christianity to aid and co-operate with us in the high and holy work.

The Gospel Herald will be issued as before, semi-monthly, at one dollar per year, payable in all cases in advance. Our subscribers may depend on its being issued regularly at the time appointed, and no pains will be spared to prevent the vexation of delay from miscarriages which has hitherto occurred. Universalist Editors and others, copying either the whole or

part of our prospectus, or noticing it in a friendly manner, shall have the favour reciprocated and our warm thanks for their kindness. All who wish well to the cause of Zion, are most respectfully requested to act as agents.

We have already the friendly assurance of frequent contributions from our highly gifted Brothers Henry Fitz, Rev. T. J. Sawyer &c. &c. and we shall lose no time in applying to the following Universalist Clergymen for favors wherewith to adorn our columns.

Rev. S. R. Smith,
 " C. F. Le Fevre,
 " S. Streeter,
 " J. B. Dods,
 " P. Dean,
 " D. Pickering,
 " T. J. Whitcomb,
 " L. S. Everett,
 " T. Fisk,
 " A. C. Thomas,
 " Z. Fuller,
 " W. S. Balch,
 " I. D. Williamson,
 " T. G. Farnsworth.
 " L. R. Paige.

And many others who we fondly hope will aid us in our undertaking!

J. D. COLEMAN, } Editors.
 O. WHISTON. }

IMPORTANCE OF RELIGION TO SOCIETY.

Few men suspect, perhaps no man comprehends, the extent of the support given by religion to the virtue of ordinary life. No man perhaps is aware, how much our moral and social sentiments are fed from this fountain; how powerless conscience would become without the belief of a God; how palsied would be human benevolence, were there not the sense of a higher benevolence to quicken and sustain it; how suddenly the whole

social fabric would quake, and with what a fearful crash it would sink into hopeless ruins, were the ideas of a Supreme Being, of accountableness, and of a future life, to be utterly erased from every mind. Once let men thoroughly believe that they are the work and support of chance; that no superior intelligence concerns itself with human affairs; that all their improvements perish forever at death; that the weak have no guardian, and the injured no avenger; that there is no recompense for sacrifices to uprightness and the public good; that an oath is unheard in heaven; that secret crimes have no witnesses but the perpetrator; that human existence has no purpose, and human virtue no unfailing friend; that this brief life is every thing to us, and death is total, everlasting extinction; once let men thoroughly abandon religion, and who can conceive or describe the extent of the desolation which would follow? We hope perhaps that human laws and natural sympathy would hold society together. As reasonably might we believe, that were the sun quenched in the heavens, our torches could illuminate, and our fires quicken and fertilize the earth. What is there in human nature to awaken respect and tenderness, if man is the unprotected insect of a day? and what is he more, if atheism be true? Erase all thought and fear of God from a community, and selfishness and sensuality would absorb the whole man. Appetite, knowing no restraint, and poverty, and suffering, having no solace or hope, would trample in scorn on the restraints of human laws. Virtue, duty, principle, would be mocked and spurned as unmeaning sounds. A sordid self-interest would supplant every other feeling, and man would become in fact, what the theory of atheism declares him to be, a companion for brutes.

It particularly deserves attention in this discussion, that the christian religion is singularly important to free communities. In truth we may doubt whether civil freedom can subsist without it. This at least we know, that equal rights and an impartial administration of justice, have never been enjoyed where this religion has not been understood. It favors free institutions, first, because its spirit is the very spirit of liberty; that is, a spirit of respect for the interests and rights of others. Christianity recognizes the essential equality of mankind; beats down with its whole might those aspiring and rapacious principles of our nature, which have subjected the many to the few; and by its refining influence, as well as by direct precept, turns to God, and to Him only, that supreme homage which has been so impiously lavished on crowned and titled fellow creatures. Thus its whole tendency is free. It lays deeply the only foundations of liberty, which are the principles of benevolence, justice, and respect for human nature. The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, an unwillingness to be oppressed ourselves, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged, and trampled under foot. Now this is the spirit of Christianity; and liberty has no security, any farther than this uprightness and benevolence of sentiment actuates a community. In another method religion befriends liberty. It diminishes the necessity of public restraints, and supersedes in a great degree the use of force in administering the laws; and this it does, by making men a law to themselves, and by repressing the disposition to disturb and injure society. Take away the purifying and restraining influence of

religion, and selfishness, rapacity, and injustice will break out in new excesses; and amidst the increasing perils of society, government must be strengthened to defend it, must accumulate means of repressing disorder and crime; and this strength and these means may be, and often have been, turned against the freedom of the state which they were meant to secure. Diminish principle, and you increase the need of force in a community. In this country, government needs not the array of power which you meet in other nations,—no guards of soldiers, no hosts of spies, no vexatious regulations of a police; but accomplishes its beneficent purposes by a few unarmed judges and civil officers, and operates so silently around us, and comes so seldom in contact with us, that many of us enjoy its blessings with hardly a thought of its existence. This is the perfection of freedom; and to what do we owe this condition? I answer, to the power of those laws which Religion writes on our hearts, which unite and concentrate public opinion against injustice and oppression, which spread a spirit of equity and good-will through the community. Thus religion is the soul of freedom, and no nation under heaven has such an interest in it as ourselves.

Channing.

READ.

We perceive by the Ulster Palladium, that the Auxiliary Bible Society of that county, is awakening to a sense of the wrongs practised upon them by their Parent Society, in this city. The following letter is addressed to the public, and published in the Palladium of Kingston. H. M. Romeyn, Esq, is a gentleman of first rate talents and respectability, and the stand which he has taken redounds with honor to himself and all who had the independence (and still retain it) to support him in a call which long since should have been answered.

[BY REQUEST.]

TO THE PUBLIC.

From the information received by me, I am satisfied that gross misrepresentations have been made in respect to the part I took at the late meeting of the Auxiliary Bible Society of Ulster county. Whether these have originated through misunderstanding or design, is not necessary now to enquire. The consequences arising from them are the same. I shall not at this time enter into a detail of the facts or circumstances to correct these impressions, or vindicate my conduct; but I content myself with saying, that nothing which then transpired, can, in my opinion, justify the charges made against me.

At that meeting I introduced the following resolution which was passed UNANIMOUSLY.

“Resolved, That this society deems it expedient that the American Bible Society should publish a full, circumstantial and particular account and statement of all the concerns and transactions of that Institution since the commencement of its operations, together with the sums paid their agents, and the contracts for printing, binding, &c. for the information of its auxiliaries and patrons, and the public at large.

I have deemed it respectful towards the Parent Society, to refrain, heretofore, from noticing the imputations against me, until a reasonable opportunity had been afforded for publishing the report required by that resolution. A pledge was given at the meeting by a Reverend gentleman of high respectability, that, if such a call was made, it would be promptly answered; and a copy of the resolution was shortly afterwards transmitted to the proper officer of the Society. We have reason, therefore, to expect such report, and that it will soon be published. The American Bible Society will undoubtedly feel itself bound, and is imperiously required to answer the call in a full, clear and unequivocal manner. If this

should not be done, it would afford strong grounds of complaint, and of unfavorable inferences. Upon enquiry I have not been able to learn that any steps towards such publication have yet been taken. It is said that an agent is shortly expected here to give explanations; but this could not be such report "for the information of its auxiliaries and patrons, and of the public at large," as is required by the resolution.

In conclusion, I would observe that those who voted for that resolution ought to be the last to question its propriety. Every one of the members of our Society became responsible by his vote for the sentiments it contained. Each is responsible for its adoption. If it was improper, it was their duty to vote against it.

H. M. ROMEYN.

ORTHODOX CONSISTENCY.

They give a sugar-plumb, and refer us to the bible for proof of all that they say. But, in truth, this privilege, if we examine it will appear none at all; but, on the contrary, an arrant trick, and gross mockery. For when they send us to a text, will they allow us to construe it our own way. No such matter: They have nailed a meaning to it, and will permit it to bear no other. You may read, provided you read with their spectacles; and examine their propositions freely, provided you take them every one for granted. You may exert your reason fully, but be sure let it be to no purpose; and use your understanding independently, under their absolute direction and controul. I wonder how these men could ever have the front to accuse the church of Rome, for locking up the bible in an unknown tongue!

The eternal war that they wage against reason, which they use just as they do scripture, is founded upon good policy: but it is pleasant to observe their manner of attacking it. They reason against reason, use reason against the use of reason, and

shew from very good reasoning that reason is good for nothing. When they think it on their own side, then they apply all its aids to convince or confound those who dare to think without their concurrence; therefore, in their controversies about religion, they frequently appeal to reason; but we must not accept the appeal, for if our reason be not their reason, it is no reason. They use it, or the appearance of it against all men; but no man must use it against them. As there is no such thing as arguing and persuading without the assistance of reason, it is a little absurd, if not ungrateful, in these gentlemen to decry it, at the same time they are employing it; to turn the batteries of reason against reason, and make itself destroy itself.

Neither scripture, therefore, nor reason, by these rules signify any thing till the priests have explained them, and made them signify something; and the word of God is not the word of God, till they have declared its sense, and made it so. Thus, by the time that scripture and reason had been modelled, and qualified, and cooked up by the high church jacobite clergy, they are neither scripture nor reason; but a perfect French dish, or what the spiritual cooks please; an olio or hodge-podge of nonsense, jargon and authority.

From all that has been said, the following conclusions may be drawn. Such clergymen as I have been above describing, prove every thing by asserting it, and make any pretence support any claim. They build systems upon pretended facts, and argue from propositions which are either highly improbable, or certainly false. When they cannot convince, they confound us; when they cannot persuade they terrify. We have but two ways to try the truth of their doctrines, and the validity of their demands namely, reason and revelation; and they deprive us of both, by making the one dark, the other dangerous.

What a contempt do individuals evince for mankind by such a course of proceeding.

DIVISIONS.

Under the above head, in the Boston Trumpet of December, 18th, is the following paragraph.

"The *peaceful* Quakers are divided, and perhaps are contending more bitterly than any others. Elias Hicks was the leader of the seceders. His principal innovation was the introduction of Unitarianism. The Quakers have become two distinct sects."

I apprehend Br. Whittemore has fallen into error (unintentionally of course) on two points in penning the above. Elias Hicks, nor those who side with him, can in no just sense be deemed seceders, he may have been more explicit on some points of doctrine, yet substantially he preached nothing new. The Quakers were deemed heretical and deistical from their first rise, and have ever been considered by the Orthodox sects, as denying the divinity of Jesus.

The persecution, which an intrepid adherence to their testimonies induced, bound them together by the strong ties of a common faith and mutual danger: debarred by their conscientious scruples, from any participation in sources of profit, other than those of agriculture and commerce, many, engaged in the latter avocations, accumulated much wealth, and from this cause, became influential, and were courted by the church, that mother whom they had so unceremoniously repudiated. An effectual blow was thus given to their opposition and what persecution had strengthened, flattery overthrew.

The Quakers of England, became orthodox, and claiming a right "to bind the consciences of the members in America, in all cases whatsoever," sent hither numerous missionaries, who opposed the plain and original preaching of Elias Hicks, and hence has arisen the dissension that now exists. It is thus clear, it appears to me that Elias Hicks was not an innovator, or his adherents, seceders.

J. D. C.

The Author of the following verses, and whose contributions will be frequent in our pages, has commenced in this City a valuable work for Youth of both Sexes, under the title of the *Mentor*. It is published at No. 55. Nassau-street, semi-monthly.—Terms, to City Subscribers, One Dollar Twenty-five cents: Mail do. One Dollar.

[For the Herald.]

MORAL DARKNESS.

BY SAMUEL WILD.

"I had a dream, which was not all a dream:—"

It had been proved by reasonings sage and deep,

There was no God! and the vast universe Was known to be the consequence of Chance.

The human race had lately been convinced No parent's hand was o'er them;—that the laws

Of Justice and of Truth were null and void,—

Save as men chose to own them—judging by

Expedience, whim, or passion; every tie 'Twixt man and man was loosen'd or undone.

The Moral Sun had vanish'd, and the stars, Those virtues of our kind, which had their light—

Their being—from that primal source of good,

Had vanished also! Right and Wrong, commixed,

Lost their identity; men knew not which, In choosing, they had chosen. Virtue went A friendless, homeless wanderer through the world;

None took her in, save those to whom she proffered

The price of her abidance—present good. If such were found, who had not quite forgot

That the poor vagrant was their early love. The wise ones scoff'd, and laugh'd them down as fools.

Cunning and Fraud had reassumed the rank
 Of honour, which in Sparta's realm they held;—
 Though, for a better purpose, there 'twas deem'd
 A policy, by which she taught her sons
 T'outreach their enemies; but, in this state,
 As teaching brother to out-wit his brother.
 Friendship was dead;—she perish'd at the view
 Of son with sire contending for a right
 Which Nature once had shuddered at—
 abhorred—
 And human laws pursued with vengeance dire.

Methought the orb of day, shone sweetly on
 A lovely scene,—far over hill and dale,
 The yellow and luxuriant grain appeared,
 Gracefully bending to the gentle breeze—
 And ready for the sickle. To the fields,
 A company came down—and Avarice was one,
 Reckoning how much the abundant crop
 would bring,
 Into his coffers. Labour, too, was there:
 But Gratitude, that angel of the earth,
 Which, in the olden time, went ever down
 With the blithe reapers to the harvest-field,—
 Whose look, whose smile, a brighter radiance shed,
 Upon the scene of plenty, than the sun;—
 She was not there—for she had left the earth.

Joy was amongst them—but 'twas not the Joy,
 Which hand in hand with Gratitude once walk'd.
 This was a drunken wanton, roaring out
 Unseemly songs, and ribaldrous discourse.

I saw their harvest-home; Intemperance sat,
 The monarch of the feast. One simple man,

What time they talk'd upon the bounteous crops
 Their barns were stored with—murmured forth, "Thank God!"
 And he was hooted out—as being a fool,
 Unfit for such wise company as theirs.

Knowledge (they call'd her so) as it was said,
 Had quench'd the Moral Sun—first having prov'd,
 The light it gave men, was no light at all
 'Twas true, for ages it had served the world,—
 And with its genial, fecundating rays,
 Call'd forth abundant flowers of loveliness.
 But, as she told the nations—she had found
 Another source of light—sublimar far
 Than that she would extinguish. It was done,
 And the whole world was buried in deep Night,
 Save that a taper's miserable ray,—
 The boasted light! of knowledge—served to show
 The pathway through a world of toil and care,
 Into a grave of everlasting sleep.
 Yet knowledge still would preach: her noble aim,
 To teach mankind that they were merely brutes;
 Some heard, believ'd, yet still behav'd like men;
 But most sunk down to what they deem'd they were.

[For the Gospel Herald.]

WHAT IS IT TO BE A UNIVERSALIST.

I answer it is to be emphatically a Christian: To believe in God and love him as the gospel requires, and to perform towards our fellow-men the duties the gospel enjoins: To have imbibed the be-

nevolent spirit of Jesus, and to imitate his example, to look to him, as, "the propitiation for our sins, and not for ours only but for the sins of the whole world," and to trust, with humble yet happy and unwavering confidence, for eternal life and blessedness, in the living God, "who is the Saviour of all men, especially of those that believe."

Universalism has nothing in common with infidelity. It looks with more of pity than contempt, upon the reckless incredulity and sneers of the skeptic. Opening as the Christian Religion does, a fountain of consolation for the poor, the bereaved, and the dying; the Universalist witnesses with unmingled regret the mad attempt of deluded men, to discredit the divine mission of Him "whom having not seen" the children of Misfortune and Mortality love, in whom, though now they see him not, "yet believing they rejoice with joy unspeakable and full of glory." He regards with extreme but well founded suspicion and distrust, those boasting "slaves to no sect" who talk so loudly of their sympathy for suffering humanity—who profess so deep an interest in the welfare and happiness of our race, while every artifice which their talents can command or ingenuity devise, is put in requisition—for what? To bind up the broken heart? To allay the pangs of regret, by applying to the grieved spirit the balm of religion? No: but to pluck away from the unfortunate sufferer every vestige of hope—to leave him bereft of every joy and every solace, to buffet alone the miseries of life, and at last to sink comfortless and hopeless into the grave, where there is no thought and from which there is no resurrection.

As universalism is directly opposed to infidelity, so it is equally removed from fanaticism on the one hand and death-like supineness on the other. The christian faith is a living one—a faith that is not only active in purifying the heart wherein

it is seated, but also "works by love," and manifests itself in judicious and persevering exertions, for the more general diffusion of its benign influence in community, and for awaking in every heart the transcendent hopes of the gospel. Believing as the universalist does, it would seem impossible that he could sit down in sluggish inactivity amid the ruins that hypocrisy has scattered around him, and wait out in groundless despair "Our hope is lost." Disappointment may, it is true, throw a chill for a time over the feelings, damping our anticipations or obscuring our hopes. But to the *Christian* no circumstances of discouragement are lasting, and experience, though bitter and deeply painful, will afford him a lesson of prudence without abating his zeal or diminishing his exertions. For myself therefore, I frankly confess, loud *professions* of love to the cause of Universalism, unaccompanied by corresponding conduct, are extremely suspicious. I cannot but doubt their sincerity, for I have been taught that "a tree is known by its fruit." T. J. S.

"Behold the righteous shall be recompensed in the earth, much more the wicked and the sinner," So says Solomon.

Behold the righteous shall be recompensed in *Heaven*, much more shall the wicked and the sinner be punished *eternally in Hell*. So says Orthodoxy.

Reader, which will you believe?

DEVOTION.

She knelt, she prayed, I watched her eye,

A glistening tear was there;

I heard her breath, the lowly sigh,

The simple fervent prayer.

She deem'd no listening mortal near

To catch that gentle sigh,

That none there was to see the tear

That gemm'd her lifted eye.

But oh! she knew, and she was bless'd

To know, there was an ear

That heard the breathings of her breast—

Her God, she felt, was near.

NEW-YORK GOSPEL HERALD.

JANUARY, 1, 1831.

TO AGENTS.

Individuals forwarding Five Dollars shall receive six copies, or One Dollar for every five subscribers, for which they will be responsible.

Our country friends who may be in the city, are requested to call and give us such information as they may be in possession of, relative to the spread of Universalism in their respective neighbourhoods.

It is the intention of the present Editors of the Herald, to keep constantly on hand at their office, No. 2, Mulberry-street, second door from Chatham, a collection of Universalist Books, Sermons, Pamphlets, &c. &c.

Any Agency or consignment entrusted to their care, shall be faithfully attended to.

REMOVAL.

We are pleased to learn that Br. J. B. Pitkin, of Union, Me. is about to commence his labours in Richmond Va. In this city and vicinity, our friends are numerous and of the first respectability, and we venture to predict that Br. Pitkin will be the instrument of much good in this portion of God's heritage.

RELIGIOUS ENQUIRER.

We perceive it is the intention of our Br. Rayner to dispose of his publication, after the present Volume.

We feel quite confident from the present character of the Inquirer that an individual with ability and prudence would hazard nothing by a purchase.

THE FARMER.

The magnificent and glorious sun, in his bright course in the heavens, looks not down on a spot of the habitable globe,

where the cultivator of the soil assumes his true dignity and importance in society except in these United States. Here no haughty lordling exercises the power of continuing or removing his tenants, as caprice or anger may dictate. Here the farmer is not ground down by oppressive taxation on his houses, his lands, his horses and cattle, and every thing that is his.

No unwieldy priest stalks into his harvest-field, and carries off every tenth sheaf of grain, or, into his meadow, and rifles it of the tenth lamb. No! nought of this prevails. The ground which the farmer treads is his own, he labours, and the anticipation of the rich reward sweetens his toil and renders his sleep sound and refreshing. Behold him in the joyous season of spring, when all nature starts into new life and activity! With the first beams of the returning day he has arisen, and breathes the pure and bracing air of the morning. As he walks abroad, viewing the variety and richness of the farm he inhabits, the lovely mantle of green which the grass and trees have put on, with the budding flower and opening blossom; the sweet singing of the grateful birds, and above all, the rising god of day lighting up the heavens with burnished gold, he feels a transport of joy, his soul is expanded, his mind is enlarged, and the holy incense of grateful devotion is kindled in his breast. He feels, "that God has made him but little lower than the angels, and crowned him with glory and honour, and placed him over all the works of his hands."

The glad time of the ingathering of the produce of the teeming fields at length arrives, the store of food for the noble and useful horse, and the lowing kine, is carefully deposited. The golden grain is harvested and secured. The various productions which successively present themselves, as summer melts into autumn, are housed against the period when nature arranging and combining her resources for fresh efforts, puts on the frosty robe of

winter. But this to the farmer is the season of enjoyment, and rational happiness. Reposing on the expanded and increasing goodness of the Divine Giver, again he has sown his fields, his barns groan with plenty, the creatures dependant upon him for food, are well attended, and he sits down and receives the good of his labour, in the midst of his virtuous and happy family, all uniting in thanks to that BEING who has shown them his bounty in munificence, his goodness in abundance; and who only requires that his blessings should be used for the good of man, and consequent glory of the Almighty dispenser.

For God is paid when man receives,
To enjoy, is to obey.

Such is the Christian Farmer, he has chosen the most useful occupation, and habit has rendered it delightful. Joy and thankfulness are in his breast—trouble and sorrow come not near his dwelling, his is the abode of peace and content; such may it ever be while the sun shines on the hills and dales of happy America.

GRATITUDE.

Who can order to us the seasons? who can free the earth from winter's snow and again usher forth the smiling spring?—to whom shall the pangs of gratitude arise that we have passed another year in peace and plenty, that our barns and our garner are filled with the product of our soil, and that health and prosperity abide in our dwelling.

Man is a devotional creature, and he is none of us, whose heart does not expand with joy and devout thanksgiving to some superior power for the blessings with which we have been visited during the past year. The Sceptic may worship his God of chance, and pay his vows to chaos; but my christian readers, let us offer unto God thanksgiving and pay our vows to the Most High. Many of us during the past year have been called to bid adieu to friends and relations, to confide to the re-

cess of the tomb, the partner of our bosom, the parent whom we loved, or the brother, sister, or play-mate of our younger years. The earth for a season appears to us barren, we look upon all sublunary things as vain and transitory, and our heart sickens within us.

Let me ask those who have been called to pass this dreary defile, what has afforded them any thing like consolation? Was it the assurance that the friends whom you mourn, and whom you most tenderly love—are sleeping the sleep of oblivion? that those smiles which were wont to make light the domestic circle, are never again to rest upon you—will this afford you consolation? Or is it the assurance that those who are taken from you are groaning beneath the anger of the Almighty, and that you in a few short days must either share the same fate, or take your stand upon the battlements of heaven, and there shout Amen to the tortures of those who while on earth had entwined themselves around your hearts by every tender sensibility of nature?

Will either of these positions afford any thing like consolation? If they do not, are they true? Is it the Gospel? Is it glad tidings of great joy, unto all people? Shall we not rather turn from these revolting ideas to those more in unison with our natures, our peace, and the allwise attributes of a good God. Shall we not rather seek consolation in the doctrines of him who said "I, if I be lifted from the earth, will draw all men unto me."

A DIALOGUE.

Scene—A Farmer's house on Sunday morning in winter.

Susan. [Opening the kitchen door.] Father, the fire burns brightly in the parlour, mother and the rest of the family are there expecting you. [Walks in, and seats himself.]

Mr. Jones. I heartily wish there was some place of worship in the neighbour-

hood, where we might attend, and hear the universal love of God magnified, in the final restoration of all men to *purity and glory*, in place of the soul-chilling doctrine of eternal misery. As it is I prefer remaining at home.

Mrs. Jones. When James came from the Post-Office last evening, he brought home a paper addressed to you: let us examine it.

James. Here it is. [Tears off the envelope.] The Gospel Herald for the present year.

Mr. Jones. Why, that paper has come so irregular for a long time back, that I had declined taking it.

James. It appears that the former editor has disposed of the establishment, and that it will be conducted in a different and highly interesting manner this year. [Reads the prospectus.]

Mr. Jones. Indeed I am pleased with the prospect held out, and hope the new editors will be enabled to fulfil their engagements; however, the best way is to encourage them in the way of well doing. I shall resume my subscription.

Susan. I wish you would try to re-establish the social meetings again at our house, father, it was so pleasant and edifying to have our neighbours assemble here, and a sermon or moral essay from the Gospel Herald to be read on the occasion.

Mary. I have never enjoyed my Sundays so well, since the meetings were broken up; it softens and purifies the heart very much, I think, to hold sweet communion together and worship God.

James. I think the Herald will be a source of much instruction to us all; the more I read the more I am instructed.

George. I propose for each of us to contribute a dollar; let us induce as many of our neighbours as we can to do the same, transmit the amount to the editors; we shall thus have a number of copies for

distribution to those who are willing to read, and at the same time cast in our mite against orthodoxy.

Mr. Jones. I approve of the plan, and think we shall be doing no more than our duty in so doing, while so many agents are abroad who are paid and well paid for collecting all they can, from the generosity of youth, and the fears and decrepitude of age, to support Bible, Tract, Missionary, Education, and I know not how many more societies, all equally dangerous and subversive of true religion.

Mrs. Jones. I rejoice in the prospect of an extension of light in our vicinity; our social meetings will do a great deal of good, as there is no other within some miles, and many will come through curiosity, who may be benefited, perhaps it may be the foundation of a permanent society of believers in the omnipotent love of God.

Mary. I hope through the divine blessing that our family and those who join us, may feel experimentally the all-pervading influence of Him, "in whose presence is fulness of joy and, at whose right hand are pleasures for evermore," in our delightful little meetings, and the necessary avocations of life.

(For the Gospel Herald.)

THE BIBLE FOR EVER.

or, God's Judgment considered.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest." Rev. xiv.

That portion of mankind who fill the priest's office, and arrogate to themselves the high sounding title of ambassadors of Heaven to guilty men, and whose mouths are filled with threatenings of tremendous evils against the creation of the God of love, have much to say of God's judgment, and the result of God's judgment to the children of men. Such has been the force

of habit, and the influence of example, that the phrase, the dogmas and opinions of particular sects, have been *substituted* instead of the Scriptures of truth; and a judgment with all its formula and consequences, dealt to the world of mankind, not only without any deference being paid to the Scriptures, but in terms of direct and absolute contradiction to their obvious import. That this serious charge has facts for its foundation, shall be the subject of this communication to prove.

I have selected as a motto, a passage from the book of Revelation; which avows in the most unequivocal and explicit manner, which it is possible for the mind to conceive, the doctrine which I firmly believe and rejoice in; and which I shall endeavour to establish on a foundation which cannot be undermined, and the Scriptures remain. For I shall contend for the *legitimate* meaning of words, and cite the Scriptures as the legitimate source and depository of them. Consequently, if the terms I adduce from the Scriptures shall be pronounced illegitimate, the pseudo character of their origin will be a matter of course. Let the bigot pause then, before he lifts his weapon.

The book of Revelation has proved a stumbling block in the way of all those who preach a doctrine which God and Christ never revealed. It has, in very deed, been to such a stumbling block, and foolishness; while to those who believe the truths of God, it vindicates his character, and contains unanswerable evidence of his power, wisdom, and goodness. The book called Revelation, reveals, in the language of figure and metaphor, common to God's prophets, the judgments of Heaven. Such I contend is the peculiar character of the book. That this book harmonizes with the writings of the prophets, antecedently to Christ, and also with the preaching of Christ and his immediate disciples and apostles, to me seems evident on the face of

it. I therefore receive and acknowledge it to be a paramount authority, before which modern dogmas must bow.

The candid reader of every sect, will subscribe with me to the truth of the following proposition: God's judgment must finally terminate in man's salvation, or in man's ruin; or, the third and only alternative must be, that God's judgment has no relation to man. The last conclusion none will agree to; consequently, *one of the two* first mentioned must be received as the final result of God's judgment of the world. Reader, a salvation, a redemption from sin and its consequent miseries, a triumph over death and the grave, a heavenly image, a participation of glory, and honour, and incorruption, and immortality, awaits you in another and a better world; or misery, wretchedness and ruin, beyond what man has suffered here, will be your lot when you shall pass the confines of time, and journey into that country,

"From whose bourne no traveller returns." In the consideration of this momentous subject, be it your care to avoid the levity of skepticism on the one hand, and the madly blinded obstinacy of bigotry on the other; and search with a zeal commensurate with the value of *truth*, for that truth which will make you *free*. This glorious result of an honest investigation, is both the concomitant and evidence of truth itself. Well did Jesus speak, when he said, "If you *receive* my word, ye shall *know*, &c."

The inspired writer of the book of Revelation, and his divine Master, shall explain and illustrate the truths of the sacred record. With such expositors, mankind will be safe from the dogmas of bigotry, and the chilling recollections of skeptical forgetfulness. The irradiations of truth will light the steps of the inquirer, and its glorious result a rich prove harvest of reward from his toil. With such prospects, reader, let us ascend to the threshold of the door of instruction, and ask at wisdom's

gate for that knowledge, which maketh the recipient wise unto salvation.

The Scriptures harmonize. Moses declared of God, (Deut. xxxii, 4,) that "*all his ways are judgment.*" John in the passage which stands as a motto to this communication, informs us, that the manifestation of God's judgments will result in the worship before Him of all nations. God's *ways*, or *acts*, therefore, are in perfect conformity to his *will*, which is, that "all men shall be saved, and come unto the knowledge of the truth;" as declared by Paul to Timothy, which will, as the same Paul has said, is our sanctification. God's ways or judgments, have, therefore, for their object, the sanctification and salvation of all the nations of the world, and not as bigoted obstinacy falsely accuses us, of believing and advocating the salvation of mankind in an unsanctified state; or in their sins. We, therefore, are taught a correct definition of the term *judgment*, as applied to the acts of the Deity. It is that *means, mode, and manner*, by which God *redeems* man from ignorance and sin; and, through the mediatorial service of Jesus Christ, advances man to holiness and heaven. "Zion," says the voice of Inspiration, "shall be redeemed with judgment." Jesus Christ, the Saviour, therefore, is the Saviour of the world, in the same sense, and to the same extent, as he is the *Judge* of the world. With these preparatory and scriptural expositions of the definition of the term, we will proceed together, Reader, in this interesting investigation.

Christ, when on earth, declared of the *time* of God's judgment, "*Now* is the judgment of this world;" and affirmed of the result of the completion of his mission on earth, "If I be lifted up from the earth, I will draw all men unto me." God's judgment of the world by Christ, therefore, commenced with the preaching of the Gospel by Christ, who declared, "For judgment have I come into the world."

As if he had said, "To draw all men unto me, have I come into the world."

John, (Rev. xiv. 6, 7) says: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

"Saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters."—This testimony is conclusive, that the judgment of God, in an especial manner by Jesus Christ, commenced, and was simultaneous, and consentaneous too, with the *preaching of the Gospel*. We have here the united testimony of the Lord Jesus and his servant John, in proof of our position. But we have also an argument, a logical deduction, Reader, which will prove as irresistible to the cavils of sophistry and the declamations of the bigot, as the pillars of creation, should feeble man in imbecile rage raise his hand against the fabric of the universe. 'Tis not a mere deduction of the imagination, Reader, but a conclusion resulting from premises founded by the same Almighty Word which spread out the heavens and laid the foundations of the world.

John, in the commencement of his Book called Revelation, (the Reader will please peruse the first chapter) declares, that one "like unto the Son of man" addressed him, and said to him, "Write the things which thou *hast* seen, (in the past tense) and the things which *are*, (in the present tense) and the things which *shall be here after*," (in the future tense.) Reader, John "saw the angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, Fear God, and give glory to him: for the hour of his judgment *is come*," Now, for

the argument.—Did John see the angel in the *past* tense? If so, the Gospel was preached and the judgment commenced before the Book of Revelations was written! Did John see the angel in the then *present* tense? If so, the angel was then flying in the midst of heaven—the Gospel was then being preached—the judgment was then progressing! Did John see the angel in the *future* tense, as “one of the things *which shall be hereafter?*” Orthodox, take your choice of a triangle of difficulties, each of which, like a mountain, will crush you to the earth, and grind your dogmas to powder. Read in this your fate. Say, was it *hereafter?* Then, the judgment of God, and the preaching of the Gospel also, were in their very commencement posterior to the time when John wrote, and the whole religious world are groping in error!

Here is a *three-edged-sword*, before which orthodox dogmas can stand—no, not for a moment! Reader, there is another horn to the dilemma:—The Gospel is preached to “*them that dwell on the earth.*” The judgment of God comes to “*them that dwell on the earth.*”

Reader, join in the song of—who? Calvin? No! Hopkins? No! Arminius? No! Reader, join in the song of “Moses and the Lamb, saying, Great and marvellous *are thy works*, Lord God Almighty! just and true *are thy ways*, thou King of Saints! Who shall not fear thee, O Lord, and glorify thy name? for *thou only art holy*: for all nations shall come and worship before thee; for thy judgments are made manifest.” What! “*Just and true are thy ways?*” Yes! “*For all God’s ways are judgment.*” Yes! “*For all nations shall worship before thee*, O Lord, when thy judgments shall be made manifest!” To this glorious song of Moses and the Lamb, we say, Amen! and Amen!

H. F.

New-York, Dec. 28, 1830.

[For the Gospel Herald.]

SUNDAY MAIL.

LETTER I.

In the N. Y. Observer is a long article signed “Spectator,” on the much agitated subject of the Sunday Mail question; appearing at this juncture, at the eve of a political contest, it may fairly be considered as an official manifesto,—a sort of battle address from the leaders to reanimate the hopes of a hitherto discomfited party.

Its style is singularly prolix and involved, and in this respect serves as an admirable foil to set off the close logical reasoning of Mr. Johnson’s Report.

That the writer is actuated by good intentions we are far from disputing; and that every man and every party has a right to be heard by the legislature on alledged grievances is equally conceded; on the other hand, it will no doubt be admitted that the public have an undoubted right to animadvert on all matters affecting the public interest.

The writer sets out with assuming as his *postulatum* that our government in common with all others must of necessity decide on the truth or falsehood of christianity, and on this pillar or key-stone of the arch he erects a magnificent superstructure of arguments and conclusions.

If this position were really well-founded, it would be one of the greatest anomalies in legislation that ever was heard of. Behold a body of public functionaries, delegated expressly to do secular business, and secular business only, not only without being empowered to do so, but actually without their own knowledge and consent, set the stamp of authority upon theological tenets having the important effect of binding the consciences of the whole community, and having the force of laws without passing through those constitutional forms which alone can give laws their validity.—Admirable politicians!!

Nay but, says the writer, have they not decided upon the truth of Christianity by

using the *whole* Bible in the mode of administering oaths; and, secondly, have they not sanctioned the Christian sabbath by closing the doors of Congress and other public establishments on that day?

I reply to the latter proposition first — The government, being the creature of the public voice, may well be supposed to be the express image of its feelings and opinions; it is, therefore, not surprising that in its necessary cessations of business, it should have adopted that almost general custom among Christians, of consecrating the first day of the week as a day of social and religious rest; indeed it would have been surprising if they had not;—but what then? who ever dreamt that this incidental circumstance would ever be construed as a sort of preliminary contract for joining together that which every wise people will do well to keep asunder, namely, religion and politics?

It is also an admitted maxim that it is essential to the existence of every body corporate that it has the power of self-regulation; in other words, to make laws to govern their own proceedings; but these laws ought necessarily to be inoperative, excepting on the constituent parts of that body who made them, and for whose benefit they were exclusively made. So much for the left leg of the proposition; now for the right.

We are gravely told that our government has decided the question of the truth of Christianity, as evidenced by the practice of our courts of law in the mode of administering oaths; this writer would fain make us believe what, no doubt, he himself believes,—that our courts of law compel all suitors and witnesses to adopt one form, and thus commence proceedings by becoming arbiters on points of divinity, and make their standard of faith the *sine qua non* of justice.

But is this the fact?—Certainly not. What is the first duty of our courts?—To administer justice; to deal out equity

impartially, without regard to creeds or modes of faith; "*fiat justitia ruat cælum*" was the celebrated maxim of antiquity, and our motto should be the still nobler one of our divine master, "*to do unto others as we would they should do unto us.*" Thanks to the framers of our constitution and to that wise Being by whom kings and governors reign, such a foul blot upon our national jurisprudence does not exist! the glorious gospel of the Son of God has not yet been converted into a stumbling block in the way of any man, nor a bed of Procrustes to the dimensions of which all applicants are expected to conform themselves; our constitution has wisely thrown the door of justice open to all, to "the barbarian, the Scythian, the bond, and the free;" they are all one (or ought to be so) in the eye of the law.

It is true, that in our courts the whole bible is generally used in the administration of oaths; and why so?—Because the majority of applicants believe in the divine authority of the whole book, and, when needful, make public profession of the fact; but when otherwise, it is not so; the form is then adapted to the peculiar faith of the parties. The Quaker objects to oaths altogether, and his solemn affirmation is without scruple taken instead; the Jew, in like manner, confines his belief to the Old Testament, and this book only is used in binding his conscience, accompanied with the solemnities which he himself voluntarily adopts; so of the votaries of the Koran and the Shaster. The court, sitting for the simple purpose of doing justice betwixt man and man, and not for settling points of orthodoxy, pay, as in duty bound, respectful deference to the conscientious scruples of every man who presents himself, while, in so doing, they pay the highest homage in their power to the pure and benevolent precepts of the Gospel.

Happily for us, church and state have not [yet been so blended in] this country,

nor our courts of law converted into a kind of filtering machines, whereby frail man shall presumptuously decide upon what faith is pure and what otherwise, nor have our judges yet lifted up the voice and spoken vanity in such language as this,—“Stand by, he is holier than thou.”

New-York, Dec. 26, 1830. R. M.

OBITUARY.

Departed this life after an illness of fourteen days Mr. Nelson Adams of Sau-
gatus, Conn. aged 25.

In the life and death of Mr. Adams we have another assurance that a full dependence on the unlimited love of our heavenly Father will do to live by, and is likewise our support and consolation when our last sands are numbered and we are called to bid adieu to earth.

Mr. Adams was a firm believer, and a fearless and open defender of that doctrine once delivered to the saints—he sustained a character which adorned the religion he professed and his departure has left a void which we feel will not easily be supplied.

About eighteen months since he became the partner of an amiable lady, who is thus early left to mourn a kind and affectionate husband, but we would say unto our sister “mourn not as those who have no hope.”

BOSTON ASSOCIATION.

The Boston Association of Universalists met in Cambridge Port on the 8th inst. Brs. H. Ballou, 2d., T. G. Farnsworth, S. Cobb, L. S. Everett, W. S. Balch, T. F. King, F. A. Hodsdon, S. Streeter, and C. Gardner were present. Sermons were preached by Brs. Balch, Everett and King. The new Societies in Danvers and in Boston were admitted to fellowship. Measures were taken, by the appointment of a Committee, to obtain a more intimate acquaintance with the state of the cause of truth within the territorial limits of the As-

sociation. The Circular Letter is written by Br. Whittemore. The next meeting of the Association will be in the Vestry of Br. Ballou's church, Boston, on the first of June, 1831.

DEDICATION.

The new Universalist Meeting-house in Annisquam, Gloucester, Mass. will be dedicated on Wednesday, the 5th of January next. Br. Thomas Whittemore, of Cambridge, has been invited and has consented to deliver the dedicatory Sermon.

INSTALLATION.

REV. CALVIN GARDNER, late of Duxbury was installed pastor of the Universalist Society in Lowell on Saturday the 25th of December.

THE THREE SYSTEMS.

Calvinists believe God *can* save all men, but *will* not; Methodists believe that he *would* save all, but *cannot*; Universalists, that he both *can* and *will* save all men; this is the real difference between the three systems. The first denies God's infinite *benevolence*: the second his infinite *power*, the third allows and contends for *both*. Which is the most honourable to God? Which is most adapted to the wants of mankind? Which is the most rational and consistent? Choose ye, candid readers.—*Chr. Int.*

The New-York Gospel Herald, is published every other Saturday, at No. 2, Mulberry-street, next door to Chatham, at One Dollar per year to mail subscribers, and One Dollar and Twenty-five cents to those who reside in the city, and receive their papers by a carrier.

J. D. COLEMAN, }
O. WHISTON. } Editors.

E. WILD, PRINTER, 55, NASSAU STREET.

Rev. Jos. Potter, from his friend the author.

A

SERMON

Wherein is shown that sin is finite, or limited,
in its nature and consequences:

DELIVERED

In the First Universalist Church, Nantucket,

SUNDAY AFTERNOON,

Jan. 28, 1827.

By WILLIAM MORSE, Pastor.

Published by the request of the brethren.

NANTUCKET:

PRINTED AT THE INQUIRER OFFICE.

1827.

[The faith of the Universalists being often, perhaps unintentionally, misrepresented, by those who have not had an opportunity, (or if they have had one, have not embraced it,) of hearing the doctrine defended, we have thought proper for the benefit of such to furnish below the articles of their belief, adopted by the General Convention, holden at Winchester N. H. A. D. 1803.]

UNIVERSALISTS' PROFESSION OF BELIEF.

Article 1.—We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

Art. 2. We believe that there is one God, whose nature is love; revealed in one Lord Jesus Christ, by one Holy Spirit of Grace; who will finally restore the whole family of mankind to holiness and happiness.

Art. 3.—We believe that holiness and true happiness are inseparably connected; and that believers ought to maintain order and practise good works, for these things are good and profitable unto men.

SERMON.

JOB XXII. 5.—“*Is not thy wickedness great? and thine iniquities infinite?*”

Can mortals do any thing to benefit God? Do the actions of finite man, whether good or evil, in the least affect the Deity? If any act of the creature, or the actions of all in the aggregate, can in any degree diminish the felicity of God, then it follows as a consequence, that the Almighty is the most unhappy of all beings; but if man can do nothing either to the advantage or injury of the Supreme Being, does it from hence follow that he is incapable of doing any good? As God needeth not any thing from his creatures to complete his knowledge, or consummate his happiness, wherein is the propriety or utility of the apparent distress and excessive solicitude manifested by certain religious professors, in order to “do something for God?” Is it not an obvious truth, that, were man engaged in seeking the good, not of God, but of his creatures, he would be better employed as well as more successful, than in his feeble attempts to be profitable unto God? By wisdom a man may be profitable unto himself and others; and for folly, God will reprove or chastise his moral offspring, not for fear of them, but for their profit, for their emendation and ultimate good. The fact that the actions of finite creatures do not harm the Deity, or in the least change his merciful disposition towards mankind, depends not alone on the opinion of the Temanite who suggests the sentiment to Job; for we shall find in the sequel of this discourse that he was like other men, subject to err. Reason and the general tenor of the scriptures teach that God is omniscient and

happy, independently of all created beings. The various opinions concerning the book from which my text is taken, will form no part in the present discussion: though in chap. xxvii. 1. it is called a parable, the object of this discourse being to treat directly on the nature of sin; the history of Job and his friends will have little immediate bearing on the subject, except the language of the Temanite who was addressing Job in the words of my text, which, though uttered interrogatively, is equivalent to an assertion—“*Thy wickedness is great, and thine iniquities infinite.*” We shall arrange our subject in the following order.

I.—Attend to the signification of the term *infinite* and the passages of scripture wherein it may be found:

II.—Mention what is strictly *infinite* in the highest sense of the term, i. e. unlimited:

III.—State what is *finite*, or limited, which immediately concerns our subject, introducing arguments and illustrations showing that sin is limited in its nature and effects:

IV.—Show that the main pillar of reputed orthodoxy rests on the false idea of the strict infinity of sin; which being removed, no foundation remains for the merciless doctrine of endless misery, even on the principle of Justice.

To assist the mind in the right understanding of the term *infinite*, in our text, while attending to the first division of our subject as proposed, I will cite you to the translation from the Greek by MR. CHARLES THOMSON, late Secretary to the Congress of the United States, who thus renders this text: “*Is not thy wickedness great, and thy sins innumerable?*” This rendering will appear preferable to the common version, by an examination of the original word rendered *infinite* in the text, which is *Anarithmetos*—Lat. *innumerabilis*—innumerable. Eli-phaz having stated that the wickedness of Job was great, adds, “*and thine iniquities infinite,*” evidently hav-

ing reference to the number, and not the magnitude of Job's sins. It is *iniquities* in the plural, not iniquity, which is said by him to be infinite; and even if the Temanite had said that Job committed infinite sin, meaning thereby what is usually intended by that term, we are quite disposed to question the authority on which the doctrine of the infinity of sin rests, for in the xlii ch. v. 7, we read as follows: "And it was so that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, my wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath." Thus we find that if the doctrine of the infinity of sin has no better foundation for its support than the assertion of Eliphaz, it must fall; he being directly charged by Deity with having spoken falsely. The testimony of the Temanite, who was guilty of a departure from the truth, we shall in future look upon at least as fallible, and altogether insufficient to establish against all other and better proofs, the doctrine that sin is infinite, i. e. in the highest sense of the word.

When it is asserted that sin is infinite, if by the term is only meant that, it is great or as it may be used in the language of the apostle, "*exceeding sinful*," we have no objection: but that this is not all which is intended, is easily proved from the usual manner of showing its heinousness. It is often asserted that, to sin against a King is a greater crime than the performance of the same sinful act in relation to his subject; on account of the difference in station and supposed dignity of character; and that all sin, being against an infinite God, is of necessity infinite. But little reflection is necessary to discover that the first part of the proposition above totally destroys the last; for if one crime in any supposable case be greater than another, then surely neither can be strictly infinite.

The second passage wherein is found the word infinite, is Ps. clxvii, 5, "Great is our Lord, and of great

power: his understanding is infinite." Here, although the same word is used in the original in reference to the understanding of the Lord, as is used by the Temanite in Job xxii, 5; yet the word admitting of different significations, cannot be supposed to prove that sin is equal to the understanding of the Lord; especially when it is remembered that sin, as described in Job, rests on the authority of one who did not at all times speak the thing which is right. Few, if any, will attempt to prove that sin is as strictly unbounded as the intelligence of God. The prophet Nahum, ch. iii, 9, speaking of the strength of Nineveh, observes: "*Ethiopia and Egypt were her strength, and it was infinite.*" A different word is used in the Greek text from that in Ps. or Job, evidently denoting only that the strength of Nineveh was *immense*, but not strictly infinite. An attempt seriously to convince you that the strength of Nineveh was not unlimited, I deem entirely useless, being that for which no one will contend.

I have now examined all the passages in the Bible containing the word infinite (if we except the marginal reading of Nahum, ii, 9, concerning which the same is true as of Nahum, iii, 9)—and ascertained that sin is never denominated infinite in any sense whatever, but by Eliphaz the Temanite, and that therefore the doctrine of the infinity of sin finds no adequate support from the scriptures; but on the contrary, as we hereafter intend showing, is plainly opposed to the Bible testimony.

II.—We are to mention what is strictly infinite in the highest sense of the term, i. e. unlimited.

Under this proposition we shall endeavour to state nothing which is not admitted by the almost universal consent of mankind. There are certain limits, beyond which human intellect can never extend; we shall not therefore attempt a plenary description of that concerning which we can form no conception; such an undertaking would be presumptuous as well as fruitless.

1.—God is *infinite*—although his existence is inconceivable by the mind of man, as well as his essence ; yet the idea that God always has, and always will exist, is one which accords with reason and revelation ; while the contrary idea, viz. that God ever began or will ever cease to exist, finds no support either from his word or works. “ Even from everlasting to everlasting thou art God,” —“ Of old hast thou laid the foundation of the earth : and the heavens are the work of thy hands. They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed : But thou art the same, and thy years shall have no end.” God is a Being whose centre is everywhere, but whose circumference is nowhere—undivided and indivisible—unbeginning, unending—boundless, infinite ! Concerning Deity it is untrue to affirm that his knowledge, power, wisdom or goodness can admit either of augmentation, diminution or change. He is perfect, and supremely intelligent.

2.—*Eternity* is infinite—on this particular also, ideas and language are wanting to describe what eternity is, but no argument will weigh against the position that eternity had no beginning, and can have no end ; and it may be denominated “ *a unity of consistency and simple continuance.*” It is of necessity unchangeable in its nature, admitting neither of increase, diminution, nor boundary.

3.—*Space* is infinite—if it should be inquired why space is infinite, the answer is, because so far as relates to its uniformity, duration and boundlessness, the same is true concerning it, as of God and Eternity. To space there are no limits. Nothing can be added to, or taken from it, and it is therefore infinite. Paucity of ideas, as well as the poverty of language, justify the utmost brevity in the attempt to describe what in reality beggars all adequate description. We have now, under three particular heads, stated what we

believe is in the highest sense infinite. Perhaps there is nothing besides *God, Eternity, and Space*, which can in truth be said to be infinite.

Surely it cannot with the least semblance of propriety be argued, that, that which had a beginning or may have an end, is infinite; if this were asserted, it must rest alone on assertion: for it is evident there can be found no proof for its support. If what is strictly infinite can come to an end, then it follows there may now be either less or more of infinity than formerly!

If what is infinite is changeable, there is no foundation for hope, nor incitement to obedience; for, although God who is infinite, governs his creatures in kindness and love *now*, we have no ground for assurance that he will always govern in this manner; i. e. allowing an infinite Being can change: and this exactly comports with the idea of certain worshippers, who pay their adorations to a mutable deity—to one who they say is merciful *now*—yet his mercy will have an end.

III.—We are next to state what is finite, or limited, which immediately concerns our subject, introducing arguments and illustrations showing that sin is limited in its nature and effects.

1.—Man is finite—it is philosophically true that man had a beginning, date the commencement of his existence either according to the chronology of the Bible, or that of the Chinese, who contend that this earth, with its successive occupants, has existed nearly forty thousand years; yet that he began to exist, that he was created, is far more probable and reasonable, than that he sprang up out of the fortuitous atoms of the earth, unaided and uncaused. Reason then, as well as revelation, teaches us, that man has not like Deity, always existed. A statement that man never began to exist, can have no better foundation than the *strongest improbability*, viewed in relation to principles strictly reasonable and philosophical; add to this, such a statement is directly opposed to the testimony of revelation. Man's natur-

al constitution, his being a subject of mutation, and consequently of decay, clearly evinces that in every sense of the word he is finite or limited, both as it regards the commencement and termination of his mortal existence. This doctrine, says the hearer, cannot be either reasonable or scriptural; for in amount it is the doctrine of annihilation. Be not, dear hearer, too hasty in your conclusions—we think we are not insensible to the tendency of the facts already stated, nor ignorant of the ground on which we stand.

Though man is mortal in his present sinful state, does this fact invalidate the testimony of the inspired apostle: “*We shall all be changed?*” “*As we have borne the image of the earthy, we SHALL also bear the image of the heavenly.*” Were it not for the immutable purpose and all-gracious promise of God, that “this corruptible must put on incorruption, and” that “this mortal must put on immortality, and death be swallowed up in victory,” I should despair of a future life for myself, and for the whole race of mortal man. An immortal life beyond death, cannot, I think, be scripturally viewed otherwise than the “*Gift of God,*” equally so with the present mortal existence. That is a life which we anticipate, which we hope for, not one which we now possess; for the apostle to Timothy, speaking of Him “*who is the blessed and only Potentate, the King of kings and Lord of lords;*” observes, “*who only HATH immortality.*”

Seeing then that man SHALL BE immortal according to Divine promise, we are led to believe that he will of consequence exist eternally in a state of uninterrupted happiness. To us it is inconceivable that a being strictly immortal can be a subject of suffering; we therefore are constrained to view him who is a subject of immortality, a subject also of perfect impeccability.—A being, having “put on a new day,” can never die; for according to the definition of the term *immortal*, we understand a total exemption from death in every

sense—literally, deathless. Some however contend that sinners, as such, will be immortalized in a future state, and yet continue endlessly subjects of death—which idea in substance is as follows: The creature though made *immortal*, i. e. exempted from death of all sorts, will notwithstanding be a subject of the worst of deaths eternally. To promote the good of our species in the present life however, should constitute our highest concern: “For we now by means of a mirror see a representation of things; but we shall then see face to face.” Let us endeavour to enforce the practice of moral virtue—the virtuous ARE happy, as much so, at least, as the present state of imperfection will admit. Let us strive to live as we ought, and we shall be ready to meet with fortitude the allotments of Providence. The basis of our hope that finite man will continue to exist endlessly, is not the supposed idea—that he is infinite in any sense, but the promise and omnipotence of God. Having shown that man is finite because mutable, and also because he had a beginning and will have an end, unless sustained by Deity, we are unavoidably brought to the conclusion at which we have been aiming, that the knowledge and ability of man, and consequently his every action must of necessity be finite or limited. An act performed by a finite creature is necessarily itself finite, for no effect can exist greater than the cause by which it was produced. No stream naturally rises higher than the fountain whence it proceeds. Therefore the actions of finite man whether good or evil must be from the nature of their origin, from the finite cause which produced them, necessarily finite or limited; otherwise effects bear no relation to the causes by which they are produced. If to perform an act which God disapproves constitute the actor infinitely evil, then by parity of reasoning, to perform an act which God approves is infinitely good—thus a finite actor is the cause of infinite actions or effects, which outrages every principle of propriety and common sense.

For such as have not sufficient penetration to discover the manifest impossibility of man's performing deeds either good or evil which are strictly infinite, laboured arguments appear unnecessary. It is too plainly absurd to require serious refutation. Unless a being possessed only of limited knowledge and limited ability can conceive of that which is unlimited, or intend to perform what is infinitely higher than his highest intention, there can exist no possibility that such a being is competent to the performance of an infinite act; for the *intention*, and not the *consequence*, evidently constitutes the degree of moral turpitude; and the consequence of sin also is limited by omnipotent power. The laws of our land recognise that the *intention* constitutes the standard of criminality, for should two individuals commit a similar crime the circumstances in relation to both being known, might serve to extenuate the guilt of one, insomuch that their sentence of punishment would be according to justice entirely dissimilar.

2.—Sin is finite—scripturally, sin had a beginning.—The apostle unequivocally asserts, Romans v, 12, that "*by one man sin entered into the world,*" ergo, sin had a beginning; for before man was, there was no sin—i. e. according to the bible. We are not informed by scripture, that *by one angel sin came down from heaven into this lower world*. Though many have imagined that sin originated in heaven, the abode of immaculate purity, yet the idea finds no support from the scriptures; *by MAN*, and not by an angel, nor a devil, "*sin entered into the world.*" "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished bringeth forth death." Whoever will carefully read the first chapter of the epistle of James, need not long doubt respecting the origin of sin. Having shown that sin be-

gan with *man*, and is therefore finite or limited, we have no hesitation in saying we believe sin will have an end; unless continued, as we have argued man will be, by the power of God—we cannot with propriety say by the promise of God—for, though he has promised to immortalize mankind, he has never promised to immortalize the devil or sin; but to destroy not only the works of the devil but the devil himself. See 1 John iii, 8, also Heb. ii, 14. If my opponent be disposed to contend that sin and its consequence, misery, will eternally exist, I demand his authority: it surely cannot be derived from the character of God, nor his divine promise. It would seemingly require an uncommon share of temerity for any religionist, at least in this age, to assert that sin and misery will be continued duration without end, by the omnipotence of God, in direct opposition to his gracious promise. Such assertions however are often made; but the doctrine of endless suffering receives from its warmest advocates, a slighter touch now than formerly. Sin is necessarily finite, being bounded by the superabounding grace of God. Rom. v, 20, “*But where sin abounded, grace did much more abound.*” If sin, as has been argued by many, be infinite, it has no bounds—unless it be proper to affirm that sin is infinite, but that the grace of God is infinitely more than infinite! The argument of the apostle however is, that though sin abound much, the grace of God abounds more; thereby showing that the one is more extensive than the other, and therefore both cannot be infinite. On the supposition of the ancient *Manicheans*, that two infinite opposite principles exist, there would not be room enough for both in the Universe! Either that which is good is limited, or that which is evil must be so; and the advocate for the infinity of sin is compelled to admit, on the principle of reason that, if sin is infinite, God is finite; or the reverse is necessarily true; viz. that sin is limited, by that which is its superior,

“Our souls,” according to Manes, “were made by a good principle, and our bodies by an evil one; those two principles being co-eternal, and independent of each other. Each of these is subject to the domination of a superintendent Being, whose existence is from all eternity. The being who presides over the *light* is called *God*; he that rules the land of darkness is called *hyle* or *demon*. The ruler of light is supremely happy, and in consequence thereof benevolent and good; the prince of darkness is unhappy in himself, and desirous of rendering others partakers of his misery; and is evil and malignant. These two beings have produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces. After a contest between the ruler of light and the prince of darkness, in which the latter was defeated, the prince of darkness produced the first parents of the human race.”—Vide Buck’s Theological Dictionary, Vol. 2, page 36.

If power to create had been attributed to the devil, in whom many christians profess to believe, wherein would consist the difference between him and *Manes’* “*prince of darkness*?” If the devil be dependant on God for his existence, it seems strange that a “contest” between the two should result in victory, or final success on the side of a dependant being, unless by the co-operation and will of Him who is perfectly independent! Yet many contend that the devil, who is constantly warring with God, will endlessly reign, undisturbed, over millions of beings whom the Almighty has created and made thousands of fruitless efforts to save!

3.—On the principle that sin is infinite, it surely cannot be increased; yet our self-styled orthodox brethren represent the sinner, with the very nature which God gave him, as “totally depraved,” wholly corrupt in the beginning, and constantly growing worse while he continues in the state in which he was creat-

ed. And further, they teach that man is a "free agent" while in a state of nature ; but incapable of doing a good action ! Think, kind hearer, for a moment, of this doctrine—"man a totally depraved, free agent," free to commit infinite sin, though all his powers are limited ! Were a man to live seventy years, and commit but one sin each day of his life upon an average, the sum total of his sins would exceed twenty-five thousand. Allow that each sin is infinite, according to the doctrine under examination, for every infinite sin he would of course deserve endless misery ; therefore, to punish such a sinner according to his deserts, would require upwards of *twenty-five thousand eternities* ; unless by repentance perhaps but a day or an hour previous to his death, he should fortunately escape the whole ! If any sentiment can be dangerous to the morals of the community, it must be that one which points out a way for the sinner's escape from deserved punishment, by repentance, or on any conditions whatever. Universalists believe and teach, that from the consequence of sins already committed, there is no possibility of escape ; and that the forgiveness of God consists not in clearing the guilty of condign punishment ; but in receiving the sinner, and manifesting to him his boundless and never-failing mercy.

But Christ, says the advocate for interminable torture, has made an infinite atonement. Admit this for a moment—notwithstanding it is very difficult to conceive how such could have been the fact, seeing humanity only suffered ; but on the ground that this is correct, an infinite atonement would be only sufficient to atone for one single sin, equal to that atonement, i. e. infinite. Only one sin therefore, of one individual, has been atoned for ; to remove sin entirely from a single individual of the human race, the number of infinite atonements must be equal to the number of infinite sins which that individual has committed. Again, if sin be infinite, no one crime can be

greater than another; therefore the boy who plays the truant from school, is equally guilty with Cain or Nero. But do the laws of our country recognise and punish all criminals as equally guilty? Once more, if sin be strictly infinite, what did the Evangelist John mean when he exclaimed, i, 29, "Behold the Lamb of God who taketh away the sin of the world!" And what shall we understand by all those passages which speak of making an "end of sins," or to finish, destroy or remove sin? If sin be infinite, Christ can never destroy or remove sin in relation to a single individual of the human family; the exertion of omnipotence itself, is inadequate to the destruction of sin, if sin is infinite! Neither Christ, nor the supreme Father of all, can effect the destruction of that which is strictly infinite.

On the principle that sin is infinite, it is everywhere, and always will be—there is sin on earth, sin in hell, and sin in heaven; it never was, and never can be excluded from any part or portion of the universe of God! The advocates for the infinity of sin are perhaps insensible that their views, if correct, forever close the door of heaven against every son and daughter of Adam. But is not the conclusion that no soul can ever be saved which has been polluted by sin to infinity, fair and unavoidable? The idea then that sin is infinite necessarily proves the unending, universal damnation of mankind, without a solitary exception; it therefore proves more than is intended by those who embrace the sentiment, and consequently proves nothing to their purpose.

IV.—The main pillar of reputed orthodoxy rests on the false idea of the strict infinity of sin, which being removed, (by the foregoing arguments,) no foundation remains for the merciless doctrine of endless misery, even on the principle of Justice.

Under this division of our subject, it may not be improper to state a few facts relative to the term *orthodox*. We hear of Catholic, Calvinistic and Armin-

ian orthodoxy. Orthodoxy, it will not be denied, is compounded of the two Greek words, *orthos*, right, and *doxa*, opinion; hence orthodoxy properly defined according to the above, signifies *right opinion*. Who for instance, has given the name of orthodoxy to Calvinism? why Calvinists themselves most certainly; for no other sect will allow that they entertain *right opinions*.—We learn then, that a Calvinist is in possession of orthodoxy, or *right opinion*—himself, or one of the same opinion being judge! The same may in truth be said of the Catholic and Arminian; both are strictly orthodox, or in possession of *right opinion*, allowing each the privilege of judging for himself. But a Catholic contends that no protestant has the least claim to the name of orthodoxy, and it does in fact belong only to that denomination whose opinion is infallible. Some have asserted, and with propriety, that orthodox is not the right term; but that *autos*, self, and *doxa*, opinion, are the proper Greek words; and that by some unknown circumstance, orthodox has been substituted for the proper word *autodox*, which signifies self-opinion. Be this as it may, whether self opinion, or right opinion, be most proper, in either case it is not difficult to find such as are orthodox, or in possession of *right opinion*, i. e. in their own judgment. It is also equally practicable to find those who are autodox, i. e. self-opinionated. If Calvinistic opinions be orthodox, or right, then it follows that all other opinions are wrong or heterodox: for, properly speaking, there can be but one kind of orthodoxy; and he who claims the exclusive right to that, claims infallibility; but there may be many kinds of autodoxy, which fact seems to decide in favour of using the latter term instead of the former. Besides, the use of the latter word, autodoxy, would not tend to the cherishment of an unbounded assumption. Allowing each individual the privilege of judging in relation to the opinions held by the sect to which he belongs, and the decision no doubt would be, that *that*

sect is orthodox. A man who is sincere, is not however to be censured for liking his own religion best : but he should cultivate charity and good will towards all men. Nothing short of ignorance and arrogance ever qualified a man, or a set of men, to claim as a right that his or their opinions should be deemed by all the world as infallible. Those who think they have a right to vilify and persecute a neighbour for his honest and sincere opinion, even though his views may appear obviously erroneous and inconsistent, may learn a valuable lesson by the following extract from the pen of the justly celebrated Locke.

“ There is nothing more ridiculous than for a man or a company of men, to assume the title of orthodoxy to their own set of opinions, as if infallibility were annexed to their systems, and those were to be the standing measures of truth to all the world, from whence they erect to themselves a power to censure and condemn others for differing at all from tenets they have pitched upon. The consideration of human frailty ought to check this vanity ; but since it does not, but that with a sort of allowance it shows itself in almost all religious societies, the playing of the trick round sufficiently turns it into ridicule ; for each society having an equal right to a good opinion of themselves, a man by passing but a river or a hill, loses that orthodoxy in one company, which puffed him up with such assurance and insulence in the other, and is there with equal justice himself exposed to the like censures of error and heresy, which he was so forward to lay on others at home. When it shall appear that infallibility is entailed upon any one set of men of any denomination, or that truth is confined to any one spot of ground, the name and use of orthodoxy as it is now in fashion everywhere, will in that one place be reasonable.— Till then, this ridiculous cant will be a foundation too weak to sustain that usurpation that is raised upon it.”

"Orthodoxy is something which varies according to time, place and circumstance. The leading features of the orthodoxy of Calvin and Edwards, and of the assembly's catechism, are not now insisted upon with that arrogant pertinaciousness which evinced itself in the relentless spirit of the Genevan reformer, or by his professed friends fifty years ago; and we confidently believe that fifty years to come will witness still greater advances of those truths which represent God as the Father and immortal friend of his dependant creatures. It is a fact, I believe, that even now, orthodoxy is several degrees less rigid in New England than in the middle and southern states.

Before closing, we are briefly to speak of the attribute of justice in the Deity.

Truth oftentimes appears more forcible, as well as more valuable, to contrast it with error. We shall therefore refer in the first place to the assembly's catechism in order to show what sin deserves, according to the view of justice entertained by the self-styled orthodox framers of that work; which will also present you with the views of believers in the doctrine of endless misery generally, as it regards the requirements of Divine justice. Question 84 of the catechism: "what doth every sin deserve?" Ans. "Every sin deserves God's wrath and curse, both in this life and that which is to come." Thus all men upon this principle deserve the wrath and curse of God here, and hereafter. If God be just and his justice require what the catechism asserts, then all men must inevitably experience the unending wrath and curse of God! But the exceeding craftiness of certain creed-makers has sought out a method, for the elect, at least, to elude infinite justice. The Arminian is in precisely the same predicament with his Calvinistic brother; neither of them can ever enter the portal of heaven, if infinite justice, according to their views of it, have its demands: for on the principle which they have af-

tempted to establish, the whole human race deserve endlessly to *agonize* under the ponderous load of omnipotent wrath! Dr. Watts probably had the same idea of God's justice—see Hymn 44, Book 2.

“Far in the deep where darkness dwells,
The land of horror and despair,
Justice has built a dismal hell,
And laid her stores of vengeance there!”

In our own day we not unfrequently hear the following, or similar expressions in prayer: “If thou hadst been just, we should long since have been in the grave with the dead, and in hell with the damned.”—Sometimes the same sentiment is expressed, but in milder and less exceptionable phraseology. Are those who use language like the above, sensible that they indirectly charge the Deity with injustice? To think that they are not, is the dictate of charity.

Justice would have placed us “in the grave with the dead, and in hell with the damned,” say they; but we are neither in the grave nor in hell—has God dealt by us justly? We sincerely hope the clergy with whom the error chiefly originated, will refrain from using such language, or advancing such sentiments as are calculated to reproach the character of our merciful Father in heaven. The XVIII ch. of the prophet Ezek. is alone sufficient to convince the candid mind that God is just, see v. 25 of that ch. “Yet ye say, the way of the Lord is not equal, Hear now O house of Israel; Is not my way equal, (or just) are not your ways unequal,” (or unjust?) Here the prophet argues God's present and distributive justice, that every individual shall suffer the consequence of his own sin, in proportion to his sinfulness, a sentiment widely different from the doctrine which teaches that our heavenly Father will wreak his almighty vengeance upon the guiltless soul of his well beloved Son, (and the sinner upon certain conditions escape with impunity.) or, that the Lamb—

“Quench'd his Father's flaming sword,
In his own vital flood!” See Hymn 29, B. 2.

How truly awful the idea entertained by our Trinitarian brethren, that God required the death of Christ who is, they say, the Supreme Jehovah, "*to satisfy Divine justice,*" and reconcile God to man, instead of man to God. Another sublime idea from Dr. Watts is:—

"God, the mighty maker, died."

The doctrine of the Trinity amounts to the following sentiment: *God died*, to appease his own *infinite*, and consequently *unappeasable* wrath! The scriptures teach that Christ died in commendation of his Father's boundless and immortal *Love* to the whole race of man; Christ therefore, instead of being an angel of God's vindictive wrath, is a messenger of his Father's infinite and eternal mercy to his offspring.

Those who urge the justice of God as an argument to support the heart-withering doctrine of endless wo, are most earnestly and affectionately requested to refer us to the passage in the Bible wherein such a statement may be found. We have searched in vain to find proof for such a doctrine, viz. that God's justice requires the never-ending misery of mankind, or, that the attribute of justice stands opposed to mercy.—We believe that no proof of such a sentiment can be found, except in the disordered imagination of those who are constantly describing a warfare going on between justice and mercy.—Is God divided? Does infinite justice require of mankind what infinite mercy will not sanction? Until God's justice and mercy harmonize, there can be no certainty either of the salvation or condemnation of an individual, for on the principle of their disagreement, the question of the condition of all men in a future state remains undetermined.

God's justice we conceive is perfectly compatible with pure and unbounded benevolence, and requires the ultimate obedience and eternal happiness of all men. God is love. No principle in Deity op-

poses that of love : therefore, though just, in God there is no cruelty nor hatred. In what case does the justice of God require that which is contrary to infinite goodness? "Who will say his justice is but wrath, and his mercy but unguided feeling?" We can only form ideas of the personal attributes of God, from corresponding qualities amongst men ; but when applied to Deity they are unconfined and infinite. A human judge, owing to ignorance and weakness, may be the author of decisions wherein justice and mercy seem to require him to proceed differently ; He who is omniscient and almighty, can never be placed in such a disagreeable dilemma. Divine justice is not unmerciful, neither is Divine mercy unjust—"I know O Lord that thy judgments are right," if *right*, then merciful and just. Having shown as we trust that the Bible furnishes no support to the unreasonable and groundless doctrine of the *strict infinity of sin*, we contend even on the principle of unerring justice that the doctrine of endless misery, (a doctrine which, if true, would clothe the Universe in mourning) must be false.

Finally, a doctrine best suited to the condition of frail man, is that one which strengthens in the highest degree the social affections of his heart, and is most certain to promote feelings of love, kindness and friendship towards his fellow man. It will be admitted by all unprejudiced minds, that to represent our Father in heaven as a Being possessed of love, kindness and compassion towards his offspring, is most sure to excite love and veneration for Him, and to inspire his creatures with corresponding emotions towards each other. History and actual observation afford good ground for believing that a man's honesty, virtue, or usefulness in the world, cannot be determined by the fact of his embracing a faith which will eternally exclude millions from the favour and mercy of God. Calumny and detraction are insufficient to convince the candid, that no man can be a true christian unless he subscribe to the

doctrine of eternal suffering; yet it is too often the case that if a man assent to the doctrine of endless woe his faults are extenuated and oftentimes overlooked, but if he chance to be of that number whose views of God and his mercy compel him to reject this doctrine, his failings are sought after and proclaimed, his virtue questioned, and his integrity suspected.

My brethren these things ought not so to be. In attempting to describe the follies and vices of our neighbours, let us not forget our own; but strive to banish evil thoughts, and restrain vicious passions in ourselves, and be ever ready and willing to cover a multitude of sins, in our fellow creatures, with the mantle of charity.

From the direction of our Saviour who sanctions the infliction of "few" or "many stripes," indeed from the general tenor of the scriptures, which is that "Thou renderest unto every man according to his work," and from the proceedings of all virtuous earthly governments, we infer that wickedness will be punished according to the malignity of the offender, at least, by Him who knows the hearts of all; and yet as chastisement is for our "profit, that we might be partakers of his holiness," the cruel doctrine of eternal suffering for *finite* offenders must be untrue. We cannot therefore subscribe to the sentiment that *sin*

"Spoil'd six days labour of a God."

Methinks if the doctrine of reprobation to endless misery were believed in heaven, it must necessarily mar the felicity of those benevolent beings, and cause the angels of the Most High, to weep, as it were, tears of blood! But we think it a sentiment quite uncongenial to the minds of all the heavenly hosts, and all the inhabitants of earth, who are not more swayed by sectarianism, than by the benign principles of the gospel. May the gloomy and superstitious doctrines of men, which represent God as unkind to his own moral offspring, together with the train of evils consequent

thereon, continue giving place to the influence of a doctrine which teaches a more exalted morality, a purer piety—a doctrine which teaches the final subjugation of all wills to the Will of Him who is the unchanging Benefactor, complete Saviour and eternal Friend of
ALL—

AMEN.

AN

ORATION,

DELIVERED BEFORE THE

CITIZENS OF NANTUCKET,

JULY 4, 1829.

BEING THE

FIFTY-THIRD ANNIVERSARY

OF THE

Declaration of the Independence

OF

THE UNITED STATES OF AMERICA.

BY WILLIAM MORSE,

PASTOR OF THE FIRST UNIVERSALIST CHURCH, NANTUCKET.

BOSTON :

PRESS OF PUTNAM & HUNT.

1829.

NANTUCKET, July 11, 1829.

REV. WILLIAM MORSE :

Dear Sir—At a meeting of the Committee of Arrangements for the celebration of the Fourth of July, it was voted that Messrs. *Aaron Mitchell, John Thornton, and Robert F. Parker*, present to you the thanks of that committee, in behalf of their fellow-townsmen, for the Oration delivered by you on the recent Anniversary of our National Independence, and to request a copy of the same for the press.

Attest, ROBERT F. PARKER, *Secretary*.

In accordance with the above vote, we individually tender you our sincere thanks, and desire you will comply with the request therein contained.

Yours, &c.

AARON MITCHELL,
JOHN THORNTON, } *Committee.*
ROBERT F. PARKER, }

GENTLEMEN :

I have received your note of the 11th inst. requesting a copy of my Oration, delivered on the day of our Nation's late Anniversary, for the press.

Relying on your candour in making this request, as proof, that in your opinion, the Discourse may possibly tend in some degree to the better understanding of our civil and religious rights in this country, I herewith furnish you the manuscript, which is at your disposal.

With sentiments of esteem, I am

Yours, very respectfully,

WILLIAM MORSE.

Messrs. AARON MITCHELL,
JOHN THORNTON, } *Committee.*
ROBERT F. PARKER, }

Nantucket, July 14, 1829.

ORATION.

FRIENDS AND FELLOW CITIZENS,—

The nation's jubilee is the day we have convened to celebrate ; a day which leads us to the contemplation of principles, and awakens recollections, dear, very dear to the interests of millions—it is an anniversary which, in a sense, gave birth to Liberty ; a name, the slightest mention of which, is music to the ear of every true American.

If any individual in this assembly has ever felt a spirit of party agitating his bosom, I hope and trust that *that* spirit fled from him, previously to stepping his foot upon the threshold of this house ; and that every one present feels to rejoice in the conviction of having met on this joyous occasion, his brothers and friends,—America's free-born sons.

I trust that the principles furnishing motives for our present assembling, are such principles as lay near the heart of every friend of freedom, every defender of equal rights, and every philanthropist, without regard to rank, sect or nation ; and what is still more, they are such, I believe, as righteous Heaven approves.

In the blessings of civil and religious liberty by which our country is so highly distinguished, every friend of the human species can feel to participate ;—can feel to mingle

gratitude to God for the various benefits which have already resulted to the citizens of these United States, as the effects of liberty, and unite with the benevolent and good of every clime, in offering up to Heaven the most sincere and devout orisons for the extension and continuance of these blessings to the latest periods of time.

The shortness of the time allotted to prepare for the festivities of this day, and other circumstances connected with our present meeting, forbid my attempting a logical discussion concerning the excellence of our free institutions, or treating largely of the wise adaptation, to the nature and condition of human beings, of those principles contained in that sacred charter of our rights, the "Declaration of Independence," just read in your hearing.

Arguments intended to confirm the minds of this enlightened auditory in the belief that liberty is more promotive of the happiness of its subjects than tyranny, would be as needless, as would be the attempt to convince a good and upright man, that virtue possesses moral beauty, rather than vice; or, the attempt to produce conviction in the philosopher's mind, that knowledge should be more highly prized than ignorance.

I shall pass over the long catalogue of crimes and woes which marks the history of mankind—the rise and fall of states and empires, the venality, corruption and cruelty of the kings of the Old World, their elevation by intrigue, their abuse of usurped authority and their sudden overthrow;—the ignorance, vassalage and misery of their subjects, and hasten down to the eventful period, when our forefathers first cast a wishful look to this country, then a dense "howling wilderness," a land where the Tiger and the Lion fiercely contended with the red men of the woods, the worshippers of the "Great Spirit," for supreme and undisturbed dominion.

The first question which the nature of the subject seems to suggest, is, What inducement was furnished that veteran little band, sufficient to effect their separation from home and friends, and stimulate them to bid an everlasting farewell to the land of their fathers, and to turn their backs forever upon "England's fast anchored isle?"

The proper answer to this question is,—*wretchedness at home*; this, and this only, could have incited those fearless, determined spirits, to embark in so bold and hazardous an

undertaking as that of trusting fortune, friends, life, to the mercy of the storm, to the angry surges of the wide Atlantic. "They plunged into the wave, with the great charter of freedom in their teeth, because the faggot and the torch were behind them."

To encourage them in their noble enterprise, was the just dread they felt of continuing to wear the galling yoke of civil and ecclesiastical despotism, and being fearful likewise that their children might be mercilessly compelled to wear every chain, forged for them, by the arbitrary family of Stuarts; circumstances like these combined, eventually severed the tie which bound them to their native country.

United with the above considerations was the fact, that a prospect was afforded them in this New World for the establishment of liberty for themselves and their posterity.

The prospect of gaining an asylum even among the rude and savage tribes of the West, and of taking up their abode on the bank of some majestic river, or, at the foot of some lofty mountain, in a land where tyranny systematized, reduced to a science, had never existed, nerved their arms and encouraged their hearts; while Hope, as a torch borne in the hand of some kind angel, lighted them across the trackless waters to the now consecrated rock of Plymouth.

At this perilous hour, when before them their only view was an immense wilderness, and behind, was nothing save the cloud-skirted deep—suffering beneath the pelting, pitiless storms of December, when surrounded with these and many other disheartening, appalling circumstances, what but a dread of slavery *at home*, united with a belief that freedom is man's inalienable right, that human suffering in the cause of human happiness will meet the smile of approving Heaven, could have fortified their minds against the ruinous approach of depression and despair?

But the dangers of their new residence, and the labors attendant on the cultivation of a yet uncultivated soil, were not all the hardships to which their thirst for freedom and their temerity had exposed them. It was not alone the fear of an unforgiving and savage foe, against whose inhuman encroachments they felt the necessity of guarding, which agitated their bosoms and planted thorns in their path. No! the half which constituted their unhappiness

has not been told you ; the cause of much of their infelicity originated, not in the cruelty of the savage, but in the *avarice*, connected with the love of power, (a love which is by no means exotic from human nature,) of an old, civilized, yet warlike nation.

Notwithstanding the repeated petitions and remonstrances of these then infant colonists, which were addressed to a country claiming to be their mother, (though acting the part of a cruel step-mother,) yet Britain, *haughty, aspiring Britain*, continued making her exorbitant exactions upon the lean revenue of the colonies, and multiplying her injuries, until this weak and afflicted people saw no means for redress, except that of commencing open hostilities with their oppressors.

Surely, it was the fervent glow of liberty filling their bosoms, which gave courage to this weak, oppressed and insulted people, to leave the plough, and put on the armor of battle to contend with a nation deemed invincible in war, a nation schooled in all the arts of human butchery, the acknowledged "regent of isles and the mistress of oceans." The inhabitants of this country by adopting this measure knew not whether they should meet death on the scaffold or in the field of battle. But rather than be subjected to groan under the manacles of slavery which they saw preparing for them beyond the ocean, they trusted their lives to the righteousness of their cause and the mercy of Heaven.

Coming down to the period of the American Revolution, it will be unnecessary for me to enter into detail concerning its events ; they are well known, and are familiar to many present ; I therefore will not detain you at this time, to recount to you the deeds of valor, the deeds of high and noble daring, which marked the struggle of Americans for liberty. Roused by a sudden impulse, the effects of which circulated with the rapidity of electric fire, the Americans said with a mighty voice—(a voice which one day will, we trust, be as a terrible thunderbolt to the ears of tyrants) "we are not born to be enslaved by the corrupt governments of the trans-atlantic world." Though deeply regretting the necessity of war, and appealing to "the Supreme Judge of the Universe for the rectitude of their intentions," they "pledged their lives, their fortunes, and their sacred honor," in defence of their dearest rights.

That they were sincere in their professions—that they fought like men fighting for liberty, and not like the vassals of some cruel despot, let that awful period attest when the infamous Pitcairn reproachfully exclaimed, “*Disperse, rebels,*” and Lexington’s verdant fields were made red with the patriot’s blood!

Though sad indeed must be the sons of freedom when reverting to those trying scenes through which their fathers, struggling for liberty were called to pass, yet memory delights to linger on such deeds of nobleness and patriotism as marked the steps of a WASHINGTON,—that deathless name! for though dead, he yet speaketh and liveth in the hearts of millions, and will live in the hearts of countless generations to come.

From the volumes of smoke and fire ascending from Bunker’s Hill, crimsoned with the blood of a thousand of the enemy’s troops, I might follow with you this little band of determined patriots through their various calamities, during a protracted, bloody and awful contest; and speak of their being defeated at Long Island, of their subsequently being driven from forts Washington and Lee, and likewise of their repeatedly “turning on their insulting foe, and mingling their *blood* with the melting *lava* of the cannon’s mouth,” foretelling them of Trenton, Germantown and Monmouth. I might also attempt a description of their sufferings during the winter of ’76, that darkest season of the Revolution; yea, I might come down to a later period, and relate to you the story of Plattsburgh, Niagara, and of New Orleans, to prove, if I may so speak, the *vincibleness* of “British invincibility!”

But the events, the battles and victories of the last war, which thousands honestly believe passed away without tarnishing our nation’s glory, but not without adding to her dignity and her laurels, are yet fresh in your memories, and therefore need not be described at this time. When I look around me at the present moment, I trust I can select here and there one, whose snowy locks, whose furrowed cheek, and whose tottering frame admonish him, that he is already entering the door of that “*house appointed for all the living;*” who fifty years ago, had not recovered from the toils and sufferings endured in the Revolutionary contest—endured in the cause of rational liberty, a cause which

though its defence required numbers to pass through seas of blood, resulted in the country's victory and glory !

Venerated fathers ! the language of your youthful servant would fail to describe your emotions at a period, when your minds were poising between hope and despair, when you knew not whether you should leave freedom as a legacy to your children, whether by hereditary succession your children might thereafter be subjected (at least nominally,) to the rule of some "idiot king !" We cheerfully acknowledge the immense debt of gratitude which is your due—the brilliant exploits of those who aided in effecting the salvation of America from the encroachments of arbitrary power, and consequent misery, are recorded on the faithful page of history—they have likewise left an indelible impression on the hearts of their children.

At a period when Grecian and Roman republics, (if republics they really were,) had crumbled and scattered, and liberty herself seemed as if she were about to depart from the earth, the then thirteen United States declared themselves free and independent, asserting thereby the right of self-government. It is true, "that on the islands of the Adriatic, the mountains of Biscay, and the rocks of Uri, the spirit of liberty had indeed successfully sought a refuge ; but driven at last from all that could delight her on earth, she had already flapped her wings on the glaciers of Switzerland, and was taking her flight towards heaven : the Americans rose—they burst their fetters—they hurled them at their oppressors—they shouted they were FREE. The sound broke across the Atlantic—it shook the fog-wrapt Island of Britain and re-echoed along the Alps. The ascending spirit heard it ; she recognized in it the voice of her eict, and holding her course westward, she rejoicing saw her incense rise from a thousand altars. Her presence assured our triumph."

The event of the American Revolution, in other words, the achievement of American liberty, viewed in relation to the price which it cost, the blessings it is now conferring on twelve millions of enlightened freemen, and with respect to its future effects upon the political, intellectual and moral condition of the human species, is doubtless an event, if we except the birth of the son of God, which, for importance, stands unparalleled in the annals of the world.

In view then of the amount sacrificed, the number of lives lost, the tears shed and sufferings endured in the cause of rational liberty, it becomes us to whom has been committed this invaluable inheritance, to inquire, in what way shall we hand down the exalted privileges attendant on political and religious liberty to posterity unimpaired ?

Twenty four sovereign and independent states have little to fear from without ; for the combined powers of the world, while unanimity is preserved among us, could not probably wrest from us the blessings of liberty—let us then forget not the adage—“ UNITED WE STAND ; DIVIDED WE FALL.” If there be any thing which endangers the liberty of this country, or which retards the growth of genuine republican principles, and the prosperity of our free institutions, this danger is at home ; it is within, among ourselves. I will not assert that our liberty is really in danger ; but I will mention what in my opinion constitute a few of the elements of despotism, which elements may possibly one day, (God in mercy forbid !) jeopardize the liberties of this Republic.

Ignorance is the first I will name. Intelligence is the life of liberty—there is no slavery comparable to the slavery of the mind, “ God’s highest work, his mirror and representative.” The mind of man seems designed by the Creator for endless progression in light and knowledge, and no tyrant is so tyrannical, no man so deservedly execrable in view of all benevolent beings in the Universe, as he whose object it is to rivet upon his fellow-man the chains of mental slavery ; for this being effected, tame submission and inevitable misery succeed.

It is the power and activity of thought, which have sundered the strongest cords of despotism ; it has, therefore, ever been the work of the enemies of mankind, to check the progress of thought. To the designing and aspiring of all ranks, it is well known that the omnipotence of thought, has caused thrones to totter, tyrants to tremble, and “ kings to turn pale.”

The proper education of youth, will the more effectually promote the progress of thought, or the enlargement of the mind, and open the door to future improvement in the science of government, which even in *this* country, will yet admit of being improved.

To the youth of our land will soon be committed the high trust of defending our liberty, of directing the helm of government, and of improving upon the plans of their predecessors. Suffer one generation only to rise up in our land, uneducated, and uninitiated in the principles of our elective form of government ; I say let but one generation like this, become legislators, and the dispensers of laws to the American people, and awful, indeed, might be the consequences to our beloved country.

That person furnishes the strongest evidence of his attachment to freedom's cause, who shows himself the greatest friend to the education of youth. The founder of an institution for the instruction of youth, is ever worthy to be ranked among the greatest benefactors of the human race, and if the present age do not award to such, the merited meed of praise, future generations will rise up and call him blessed.

On this very spot, my friends, on your own dearly loved Island-home, by the munificence of a distinguished individual,* only three years since, by the liberality of one man, how powerful the impulse which has been given to the subject of learning ! Already are its beneficial effects realized in this community—already do we hear persons middle-aged, and aged, almost daily regretting that the privileges for obtaining an education which now exist, had not existed in their youthful days. Who can estimate the advantages which will result to the people of this town, during the next twenty years, from the increased attention to public schools ? How much better will individual rights be understood, and regarded in this, and every other community, large or small, as learning and knowledge extend their purifying and elevating influence ! A comparison of the present with the past, will greatly assist in making the estimate. Nothing can more delight the consistent friend of liberty, than the augmentation of schools, academies, and colleges in this country—although many improvements have already been effected in the various modes and systems for the instruction of youth, others, doubtless, can yet be made. Neglect the education of youth, and Americans may be sure of an aristocracy in some form or other ; for it

* Admiral Sir Isaac Coffin.

is only before the light of science, that ignorance, vice, and despotic power recede.

I have been thus particular and urgent to enforce the necessity of educating the youth of this country, so indispensable in the "representative system," for several reasons, besides the important one, that knowledge benefits the individual possessor.

Liberal and enlightened views in regard to all existing relations, are necessary to our safety—in a word, it is *knowledge*, which constitutes the surest antidote, against the intrigues of designing demagogues—against the spirit of party, merely for the sake of party. An alarming specimen of this spirit, was afforded in the late presidential contest ; it was like an unfailing fountain, from which persons of every political creed drank too copiously, for either the dignity or happiness of the nation. Party spirit, purely so, is of a character too undignified, too prolific of evils, too reckless of consequences, to be indulged either with credit to the possessor or safety to the Union.

Knowledge is likewise equally a safeguard against danger from another quarter—a spirit exists in this country, not less unfriendly to the character of our republican institutions, than the efforts of party-politicians. I now allude to the influence of theological tyrants. It is possible we have less religious liberty in this country, than what some of us imagine. In what I am now about to state, I wholly disclaim being influenced by a spirit of sectarianism; but standing here this day as a sentinel upon the watch-tower of liberty, prompted as I have been, and hope I may be, purely by love for my country—may heaven forbid that either fear, or hope of reward, should influence me to deviate from that straight line of duty, in which I believe my country's good requires me to walk.

The human mind never conceived a nobler thought, nor the heart of man a purer sentiment than the contents of that article embraced in our excellent constitution, which says that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is an article, almost, if not entirely unique ; yet there was never one fraught with greater wisdom.

Had such an article as this been adopted as a fundamental law among the nations of the eastern continent, centuries

ago, how many thousands, yea, millions of lives might have been saved, which, through disregard of such a principle as this article contains, have been sacrificed to the blind demon, bigotry. Theological tyrants are always studying to extend their influence by seeking alliance with the civil power, and debasing the human mind, in order to accomplish their ends. In these days, we hear of rallying "a Christian party in politics;" we also hear, in substance, that "no man is to be eligible to any civil office, who does not subscribe to the doctrines of the five prevailing sects."

What would liberty be, or the right of suffrage but a name to such as belonged not to the union, if five of the most popular, religious sects in this country should unite, and succeed in getting the reins of government into their own hands? Let the papal usurpations of Europe and South America furnish the answer.

Go back to the cruel and cowardly massacre of the Protestants of France, under Charles the Ninth, or to the English act of uniformity, which consigned 2000 of their best men to degradation, and some of them to poverty and death. "Richelieu Zimenes, Mazarin, were the firmest supporters of despotism. Loyola founded a sect, whose avowed purpose was, to govern all the thrones of Europe, and to degrade their subjects into slaves. What was the object? To promote the power of the sovereign, and the welfare of the state? No—to tyrannise over both. What has impeded the efforts of the Spanish nation to redeem their character and their rights? The clergy, an unprincipled and domineering clergy. What encouraged Don Miguel to overthrow the liberal constitution of Portugal? The clergy. What has been the bane of the South American States, since they have thrown off the Spanish yoke? An ambitious body of clergy." If hypocrisy, corruption and misery, have been the trophies, the memorials of a union of church and state in all ages and countries where such an unholy union has existed, we pray God in mercy to preserve this republic from the establishment of a national religion. Let that religious creed, which cannot stand, unaided by the civil arm, speedily fall to the ground. On this momentous subject, of guarding against the Upas of religious despotism, I would say to Americans, *Beware!* Such principles as those contained in Col. Johnson's Report (an instrument worthy to be preserved in company with the "Declaration of Inde-

pendence," in every hamlet and cottage in the Union, as long as liberty shall be dear to man,) that Report of last winter, on the subject of "Sabbath mails," cannot be too well understood, too highly valued, nor too strictly regarded.

We are told in that Report what we have just seen is a fact, that our Constitution has *wisely* withheld from our government the power of defining the Divine Law; and further, that "It is a right reserved to each citizen," (i. e. to judge for himself) "and while he respects the equal rights of others, he cannot be held amenable to any human tribunal for his conclusions"—also, that "extensive religious combinations to effect a political object are DANGEROUS" to the state. Let the history of those ill-fated nations, where national religion has been established, be continually before our eyes, serving as an awful memento, a beacon-light for the friends of liberty in this country, to avoid the rock on which they split. We do not infer from the fact that because misery has always attended a law-religion, christianity is unfriendly to civil liberty, by no means; but that an inordinate love of power has caused men in all ages, at times to throw off the restraints which "pure and undefiled religion" impose. Time will not permit me, as I had intended, to speak particularly of one other powerful, political machine, in this country, one which is operating to strengthen and extend the principles of liberty, or to foster the germs of tyranny. I mean the press. That this broad channel for the information of all ages, and ranks, has been in some cases grossly corrupted in this country, is I believe, undisputed and indisputable—to operate this potent engine against the cause of liberty, must necessarily portend the nation's degradation and misery. Does the proper liberty of the press allow the conductor of it to publish any thing which will violate either truth or justice? I think not. A press without bribery—religion existing without the aid of civil law—the diffusion of knowledge without regard to sex, or rank—deference paid to principle rather than to men, comprise the elements of American liberty and national glory. Principles, or measures, therefore, tending to corrupt the press—unite Church and State—perpetuate ignorance, or elevate to power men unworthy of public confidence, and destitute of integrity, are of course, subversive of the principles on which our free government is founded, and favorable to despotic misrule.

May it never, in truth, be said of this nation, "O foolish people, and without understanding ; which have eyes, and see not ; which have ears, and hear not." But I cease from boding ill to our country. A passing word to you,—daughters of America :—to you whose presence cheers in prosperity, whose tenderness, sincerity, and affection dry the tears of adversity. To behold on this day sacred as the birth-day of freedom, mingled in this crowded assembly, maternal gravity, youth, gaiety, and beauty, surrounding the altar of liberty, is matter of unfeigned joy. Prompted by patriotism, pure and noble as ever fired the human soul, it was yours, O woman ! to tender the tribute of gratitude in a song of triumph, to the immortal Father of American liberty.

At the ever memorable bridge of Trenton, which besides other splendid decorations sustained the "triumphal arch," (perhaps an emblem of which you can now behold,*) it bore on its front the following gilded inscription :—"The defender of the mothers will be the protector of the daughters"—it was the sincerity and fervour of gratitude in females, joined with the melody of their voices, welcoming the "Mighty Chief," which caused the heart of the heroic, the dauntless Washington, the intrepid warrior, who could face the cannon's mouth, hear its roar, and see its terrific blaze, almost unmoved—it was the heart of such a man, on such an occasion, which was melted within him, and like Joseph overwhelmed with fraternal tenderness, as tradition affirms, "*he turned and wept.*"

To you, gentlemen, who appear on this occasion, clad in the habiliments of war, I have but a word to say. It becomes you as men, as accountable beings with us, to cultivate a pacific disposition—"as much as in you lieth, live peaceably with all men." But should our country be invaded by some rapacious foe—to you we look for the security of our property and lives. It is no part of your duty, forming as you do, a portion of the soldiery of this Republic, to cringe at the feet of royalty, in order to protect some monster in human shape against the fury of his oppressed and insulted subjects. No ! It is to defend fathers, bosom-companions and prattling infants—to defend integri-

*At one end of the Church were standing two stoves, by the union of their pipes was formed a perfect arch, and this arch was beautifully decorated with evergreens.

ty, virtue, innocence, which we ask of you ; and it is solely on the defensive which we expect you to act.

Should our country be endangered—should you be required to unsheath the sword—to take up arms against the enemies of our liberty, I know not why the words attributed to Marco Bozzaris, the Epaminondas of Modern Greece, who died in the moment of victory, affirming that “to die for liberty is a pleasure and not a pain,” might not be righteously employed. During an awful fight with the Turk—“midst flame and smoke—and shout, and groan, and sabre stroke, with voice as of a trumpet, he exclaimed :

Strike—till the last armed foe expires,
Strike—for your altars and your fires,
Strike—for the green graves of your sires,
God—and your native land !”

So dear is liberty to man, that even death has been preferred to servitude, which sentiment has been forcibly expressed by that “orator of Nature,” Mr. Henry, who in the opinion of Mr. Jefferson “gave the first impulse to the ball of the Revolution.” On a certain occasion he uttered the following sentence in notes of boldest, loftiest eloquence:—“*Give me liberty, or give me death !*”

I have had no wish, on this occasion, to multiply advocates to any political creed, nor to make you Frenchmen in your feelings or politics ; no, nor yet Englishmen ; but true-hearted, genuine, patriotic Americans. The great Washington declared to our fathers that Independence and Liberty “*are the work of joint councils, and joint efforts, of common dangers, sufferings and successes.*” This is worthy to be had in everlasting remembrance, and should influence us to allow sectional interests to give place to *National* ; and suffer party names to be lost in the name of *American*. The people of this country form but one political family, and should be neighbors and friends. That inhuman traffic in human bones and sinews, *Slavery*, that foulest blot upon our nation’s character, we do hope and believe will one day be washed away—let not the friends of humanity cease their efforts in a cause so righteous as that of rooting out principles favoring the slave-trade—though centuries should be required to remove this stain, let us not be discouraged.

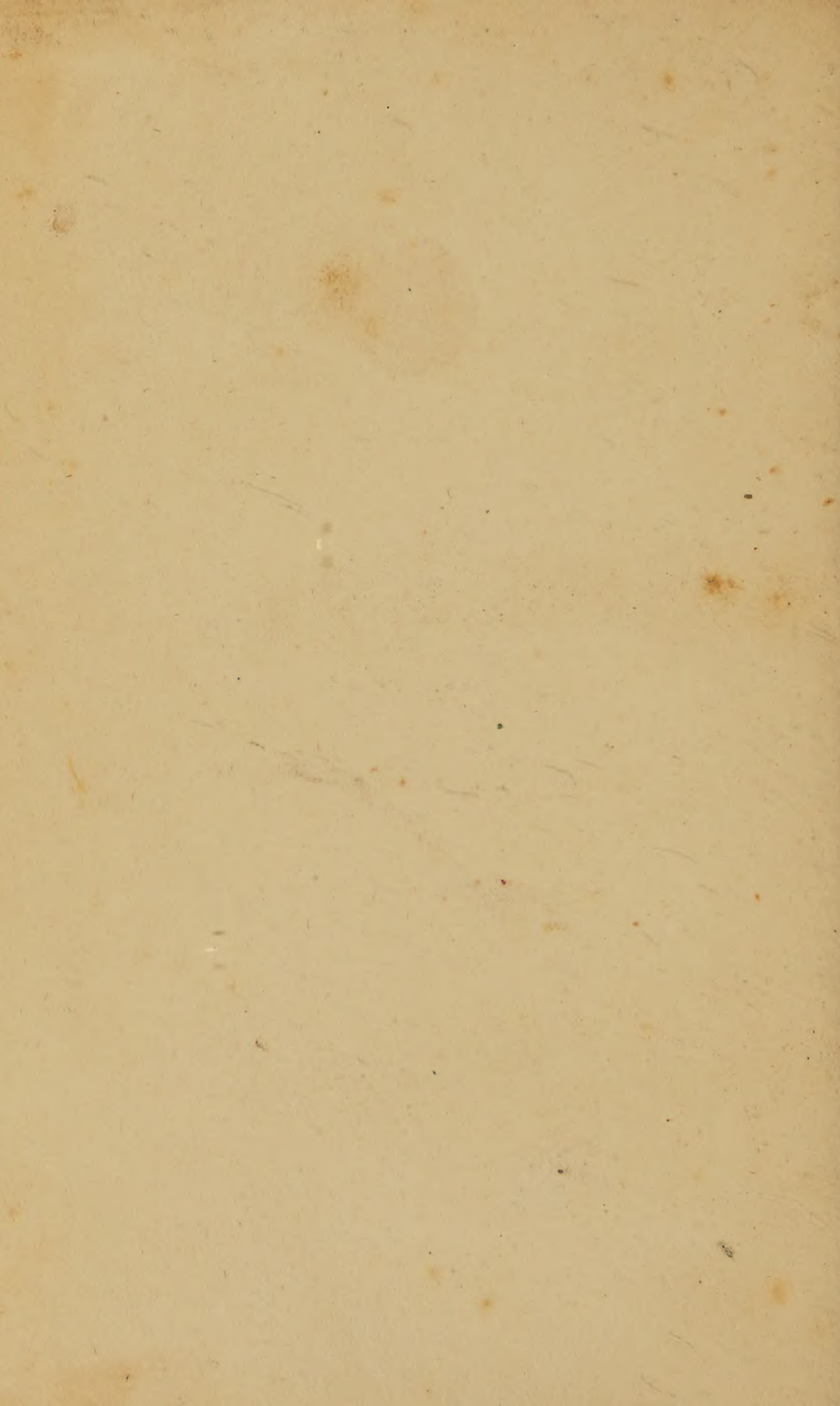
In this great nursery, wherein flourish, to a degree unrivalled in the world, agriculture, commerce and manufactures—science and letters, is a standing refutation of the

maxim that republics possess not sufficient virtue for the purposes of security and self-government. May it long continue a refutation of this maxim. Fifty-three years, this day, have rolled into the shoreless ocean of eternity, since America "took a stand among the nations of the earth;" and to estimate what will be the effects of liberty during another half-century, baffles all conjecture. A healthful climate, a fertile soil, an immense territory, extending from the lakes of the north, to the Gulf of Mexico, and from the shores of the broad ocean, the blue waters of which surround us, to yonder still broader one, towards the going down of the evening star, are ours,—attached to the Eden of America. What wealth, numbers and influence, may she not yet possess!

May the principles of Free Government be yet better understood by our own countrymen, and the elements of rational liberty strike deeper, broader and firmer, that every American citizen may be as unbending in support of freedom, as the oak upon his native mountains!

"O long may the banner of Union unfurled,
Triumphantly wave on the ocean and shore;
May'st thou flourish, my country, the pride of the world,
The home of the exile, till time is no more."

May the spark of liberty which has been kindled in this western world, be yet wafted across the mighty deep, and there burn with an increasing and glorious light. "Indeed the prospect is fair, that the political regeneration, which commenced in the West, is now going back to resuscitate the once happy and long deserted regions of the older world." In Europe the friends of freedom are multiplying. The banner of liberty waving on these American shores, already the light and blessing of millions, we do hope may yet wave in the Ottoman Empire, throughout pagan Asia, and over the heads of Africa's enslaved sons; when the benevolent effects of science, reason and philosophy, the concomitants of liberty, shall extend over the face of the whole earth, blessing the abodes of man. May truth prevail, righteousness be established in the earth, and man redeemed from slavery, purified from sin, be admitted through the mercy of God Almighty, into that Glorious Temple of Liberty, where he may continue rising higher and higher in the scale of moral being, growing holier and happier through every successive age of Immortality.



Publications, 12, 15, 30, 111, 284, 334, 362, 368,
377, 397, 399, 400. 2:16. 3:9. Pam.

Ornamentation.

Rev. A. Myers, Sept. 1829. p. 297.

